

The Schollers Medley,
OR,
AN INTERMIXT
DISCOURSE VPON
HISTORICALL AND POE-
TICALL RELATIONS.

A Subject of it selfe well meriting
the approbation of the Iudicious, who best
know how to confirme their knowledge,
by this brieve Suruey, or generall Table
of mixed Discourses.

And no lesse profitable to such as desire to better
their immaturity of knowledge by Morall Readings.

Distinguished into severall heads for the direction
of the Reader, to all such Historicall Mixtures,
as be comprehended in this Treatise.

The like whereof for variety of Discourse, mixed with
profite, and modest delight, hath not heretofore
beene published.

By RICHARD BRATHVAYTE Oxon.

H OR. *Quod verum atq; decus turo & rogo
& omnis in hoc Sum.*

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TO THE RIGHT HO-
NOVRABLE, THE LORD OF
SOVTHAMPTON (LEARNINGS
best Fauorite) RICH: BRATHVAYTE
wisheth perpetuall encrease of best
meriting Honours.

RIGHT HONOVABLE,



O rarely is *Pallas* Shield
borne by the Noble, or
supported by such whose
eminence might reuiue
her decaied hopes: as
Brittaines Pernassus (on
which, neuer were more
inhabitants planted, and
Homer-like, more vsually
expulsed) is growen despicable in her selfe, be-
cause protected by none but her selfe. *Hinc*
ferrea Tempora surgant: wanting their Che-
rishers (those Heroicke Patrons) whose counte-
nance in former times made the Studies of the
learned more pleasant(hauing their Labours by
such approbation,seconded.) Yet in these times
(my Honourable Lord) wee may finde some
Roiall Seedes of pristine Nobility (wherein we

THE EPISTLE DEDICATORY.

may glory) reserved, as it were, from so great
 ruines for the preservation of Learning, and
 the continuance of all vertuous Studies;
 amongst which your Noble Selfe, as generally
 reputed learned, so a profest friend to such as be
 studious of learning: a charracter which euer
 held best correspondency with honour, being a
 fauorite to them who can best define honour:
 expressing to the life (what proprieties best con-
 cord with so exquisite a maister-peece: It is ob-
 serued that all the *Romane* Emperours were sin-
 gular in some peculiar Art, Science, or Myste-
 ry: And such of the Patricijans as could not de-
 rive their native descent (with the particular re-
 lation of their Ancestours most Noble actions)
 were thought vnworthy to arrogate any thing
 to themselves by their vertues. These *Romanes*
 were truly Noble, bearing their owne Annals
 euer with them, either to caution them of what
 was to be done, or excite them to prosecute
 what was by them commendably done: nor
 knew they honour better limmed, or more ex-
 actly proportioned, then when it was beautified
 by the internall ornaments of the minde. Many
 I know (my good Lord) whose greatnesse is de-
 riuatiue from their Ancestours vnto them-
 selves, but much eclypsed by their owne defects:
 and Plants which had a Noble Grafter, vse now
 and then to degenerate. But so apparant is your
 Lustre, that it borroweth no light but from your
 selfe; no eminence but from the lampe of your
 honour, which is euer ready to excite the ver-

tuous

THE EPISTLE DEDICATORY.

tuous to the vndertaking of labours well meriting of their Countrey, and generally profitable to all estates. In Subiects of this nature (my Honourable Lord) I cannot finde any more exact then these *Surueies of Histories*; many wee haue depraued: and euery lasciuious Measure now becomes an Historian. No study in his owne nature more deseruing, yet more corrupted none is there: O then if those ancient *Romanes* (mirrours of true Resolution) kept their *Armilustra* with such solemnity, feasts celebrated at the surueyes of their weapons: We that enioy these *Halcyons* daies of peace and tranquillity, haue reason to reserue some time for the solemnizing this peaceble Armour of Histories; where we may see in what bonds of duty and affection wee are tied to the Almighty, not onely in hauing preserved vs from many hostile incursions, but in his continuing of his loue towards vs, wee cannot well dijudicate of comforts but in relation of discomforts: Nor is peace with so generall acceptance entertained by any, as by them who haue sustained the extremities of warre. Many precedent experiments haue wee had, and this Ile hath tasted of misery with the greatest, and now reuiued in herselfe, should acknowledge her miraculous preservation, as not proceeding from her owne power, but deriued from the supreme influence of heauen, whose power is able to erect, support, demolish, & lay wast as he pleaseth: *Hinc Timor, Hinc Amor*. Hence wee haue argument of

THE EPISTLE DEDICATORY.

Feare and Loue. Feare from vs to God, Loue from God to vs: Cause wee haue to feare, that subiect not our vnderstandings to the direct line and square of reason, but in our flourishing estate (imitating that once renowned *Sparta*) who was -- *Nunquam minus felix quam cum felix visa* -- Abuse those excellent gifts we haue receiued, contemning the meanaces of heauen, and drawing vpon our selues the viols of Gods wrath, heauier diffused, because longer delayed. Wee should recollect our selues, and benefite our vngratefull mindes with these considerations: that our present felicity be not buried in the ruines of a succeeding calamity. These Histories (my Noble Lord) bee the best representments of these motiues. And in perusing discourses of this nature (next to the Sacred Word of God) we are strangely transported aboue humane apprehension, seeing the admirable foundations of Common-weales planted (to mans thinking) in the port of security, wonderfully rinated: Grounding their dissolution vpon some precedent crying sinne, which laid their honour in the dust, and translated their Empire to some (perchance) more deserving people. Here ciuill warres, the originall causes of the Realmes subuersion: there ambition bred by too long successe: Here Emulation in vertue, the first erectors of a flourishing Empire: there Parasites, the Scarabe of Honour, the corrupters of Roiallie disposed affections, and the chiefeft Enginers of wracke and confusion,

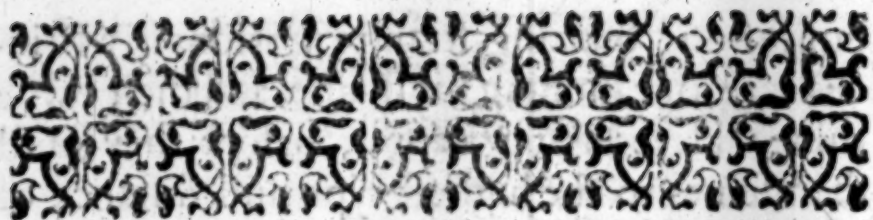
THE EPISTLE DEDICATORY.

confusion, buzzing strange motions in a Princes care, occasioning his shame, and their owne ruine. Here States happy, before they raised themselves to the highest type and distance of happinesse. And generally obserue wee may in our humane Compositions, nothing so firme as to promise to it selfe constancy, so continue as assure it selfe perpetuity, or vnder the cope of heauen, any thing so solid as not subiect to mutability. This *Survey* (my Lord) haue I presumed to Dedicate to your Honour, not for any meriting discourse which it comprehends, but for the generality of the Subject: Your protection will raise it aboue it selfe, and make me proud to haue an Issue so highly Patronized: it presents it selfe with feare, may it be admitted with Honour: So shall my labours be in all duety to your fauour deuoted, my prayers exhibited, and my selfe confirmed

*Your Lordships
wholy,*

RICH: BRATHVAYTE.

To



To the vnderstanding Reader.



O many idle Pamphleters write to Thee now a daies, as thy vnderstanding (in my iudgement) seemes much disparaged: I haue euer resolved to haue this Motto: *Catoni solus dormio*: But where that *Cato* is, there's the difficulty. Hee is too heavy for the Court, too wise for the Citty, and too precise for the Countrey. If my booke chance to finde him, I know my Subiect shall bee entertained, and my Petition shall bee heard, for *Auriculas Asini non habet* -- to giue my labour but impartiall censure. Vnderstand thy selfe Reader and thou vnderstands me: if thou battle at Ordinaries thou art not for me, thou hast thy wit in the platter: For I neuer knew him wise that onely delighted to

Fare-well.

R. B.



THE SCHOLERS
MEDLEY, OR AN IN-
TERMIXT DISCOURSE VP-
ON HISTORICAL AND
Poeticall Relations.



IN the survey of Histories, the true Relators of things done, with a probable collection of things to come, by precedent events: I thought good compendiously to contract some especiall caueats, as well for obseruance in Historical Discourses, as for preuention of such in-
conueniences, (or exorbitances rather) as happily might occurre in such Narrations. First therefore I haue propounded to my selfe this methode, (by way of inferance) to describe the true scope at which all Histories ought to aime, and to which they should principally be directed. Secondly, to distinguish of seuerall vses and fruits of Histories. The end whereof being exactly set downe, a di-iudicating power may easily collect from what Subiect the choicest and selectest fruits may bee deduced. Thirdly, the profite which redounds to euery state, either Aristocraticke, Democraticke, or Monarchicke, by the true and vnderstanding vse of Histories. The true vse and scope of all Histories ought to tend to no other purpose, then a true narration of what is done, or hath beene atchieued either in forraigne or domesticke affaires, with a
B modest

A three-fold diuision.

1. Scope of histories.

2. Fruit of histories.

3. The profite redounding to ptiuare Families by Histories.

modest application (for present vse) to caution vs in things offensive, and excite vs to the management of imployments in themselves generous, and worthy imitation. So as it pleased the Orator to call Historie the Glasse, or Mirror of mans life: charactering the whole compasse of this Vniuerse, the states of princes, euent of warres, conquests of renowned Captaines, euen all designs, either publicke or priuate by a succinct description, or map rather expressing euery particular affaire: and what (as a worthy Historian hath obserued) can be imagined more worthy admiration, then in a safe and retired port, in the harbour of secure rest, in our priuate repotes to see there a Prince beleagred with many hostile apponents, straight by miraculous meanes defeating them, and by his owne policie, (the supreme purpose of the Almighty) to plant himselfe in tranquillity, where (as farre as humane apprehension could reach) nought but imminent ruine could be expected: there a Cittiy by wise and discreet gouernment wonderfully preserved: here amidst concealing or shadowing rather of the conquerours exploits by his moderation in conquering, implies how he could beare his fortunes, if he were conquered. We may read no state in her selfe so secure, but may be shaken, exemplified well in *Rome*, the Gouvernesse of ample Territories, and now made subiect to those which were her subiects: no Prince of so prosperous imployments, so successiue proceedings, or generall forces, but either vanquished at home or abroad: abroad by forraigne powers, or at home by his owne illimited affections; instanced in that great and potent prince of *Macedon*, who (though Prince of the whole world) could not play prince of his little world, being flaued to distempered passions. No Cittiy but sore harassed, if not razed. Nor could that *Italian Tryacala* (which taking her denominate from the *Greeke*, comprehends all beaurty) stand against the iniury of Time, or with-

stand

stand the battery of all assaults; which makes me taxe that Citty of arrogance (whereof *Hyppo.* speaketh in his Booke of the increase of Citties) vpon the gates whereof was this Impresse ingrauen, *Intacta manet.* To see these states so well and liuely decoloured, cannot but conferre no lesse delight (being grounded on vertue, where all true and perfect delights bee seated) then the relation of the *Troian* affaires (being made by so excellent and experimented an Historian as *Ithacus*) delighted that chaste Greeke *Penelope*: *Theseus* Trauels *Ariadne*, or *Alcides* Labours *Omphale*. But to the vse of Historie. Historie being a minte of profit and delight, the seasoning of more serious studies, the reporter of cases adiudged by euent, the enterlude of our haps, the image of fortune, the compendiarie director of affaires, the representer of humane successe, the infallible character (by collation had with things past, and things to come) of succeding euent: should not aime at lasciuious stories, amorous subiects (vnlesse by way of digression to smoothe a serious discourse with a modest insertion of mirth) but to prosecute the argument of the Historie without friuolous Ambages, or impertinent circumstances. Affectation ill beseemes an Historian: For hee should vnderstand what office he supports; not any thing draind from his owne inuention, but to performe the charge of sincere relation. I approue of his oppinion that thought, Inuention to be least needfull to an Historian, but disposition more then to any. It is sufficient for an Historian to expresse what hee hath read or scene, truly, without concealing any thing, in partiall respect to any person, making truth the period of his discourse. The Phylosopher thought a poore man was not to be an historian: for necessity would inforce him temporise and obserue humors: Nor a rich man, for he had his eye fixed vpon his estate, and durst not vn-rip great mens errors, lest he should loose by his labours.

But I disaproue his censure, and refell it with anothers opinion of the same sect: *Si diues de fortunis & infortunij scribat, sic enim utriusq; fortune sortem equius ferat. Si pauper de fortunis scribat, ut cum eas attigerit, melius eas regat & teneat.* The error of iudgement should not be appropriated either to want, or eminence of fortune: for so should we subiect the inward to the outward; the intellectuall power to the externall varnish, preferring the eye of the body before the light of the minde. Yet to intermeddle in estates, so much as to disable them (by extenuating their powers) lessening their reuenues, or ecclipsing their pristine honour and eminence, by mentioning some insuccessiue euents they haue had by warre, or other occurrents, I wholly disallow it, proceeding either from priuate enmity to the state, or from a malevolent nature (vnfitting for so good a professour) apt to sting all, because an enmy to himselfe and all. States should not bee laid too open: but when occasion serues to describe the seates of Countries, Regions, &c. or to touch the manners and conditions of inhabitants, how they liue, and to what trades most inclined, with whom they haue commerce or the like, will not derogate any thing from the scope of an History, or any way implye a digression. It is thought, (and that by the Authentickst Historians) that *Cesar*, by the description of *Volateranus*, which he made of *Britaine*, declairing how the people were sauage, and vnapt for military discipline, the places of defence vnprovided: and then shewing how fruitfull the whole Island was, replenished with all necessaries, was induced to take his expedition into *Britaine*, and to conquer it, though preuented by a *Brutus*, who to rid *Rome* of tyranny, restored poore *Britaine* to her liberty, for his iourney was staied by death.

And (doubtlesse) there is nothing which inflames the minde of man more vnto valour and resolution, then the report of the acts of their Auncestors, whose
monuments

monuments remaining of record with this Impresse: *Non norunt hac monumenta mori*, must needs stirre vp in them a desire of imitation.

Many examples I could produce herein, as the Trophies of *Miltiades* inducements of imitation to *Cesar*: the acts of *Achilles* to *Alexander*, of *Vlysses* to *Telamon*, of the Greekish Heroes to *Prymoleon*, of *Danaus* to *Linceus*, *Ageus* to *Theseus*. Many times (we reade) where a naturall defect and want of courage was seated, euen a retrograde from the sphere of valour, there (though a barren seed-plot to work on) by historical discourse hath magnanimity shewne herselfe in more perfect & real colors, the if nature her selfe had implanted in that man a Natiue desire to fight, so powerfull is history in herselfe, where Nature in her selfe expresseth small power. This discourse therefore should not bee employed in any thing saue in excitements to Glory, motives to warlike designes; since by it valour is quickened, a desire of honour inflamed, Countries fame dispersed, and Monuments of neuer dying glory erected: O then who should so disallow the precious treasure of a refined discourse, as to mix it with impudent and scurrilous inventions; such fictions as are not onely in themselves fabulous, but to the vnstaid Reader (of which sort wee haue too many) mortally dangerous. Which fables (in my opinion) fall among the impertinent and feagured Tables called *Milesiz*; onely aiming at the depravation of manners, and the effeminating best resolved Spirits. The ripnesse whereof (by such vnseasoned discourses) become blasted before their time: O that the depravednesse of these times should taint so generally approued study: making Histories meere Panygiricks (poems of adulation, to insinuate and winde themselves into the affection of the great, leauing the scope of an History to gaine by their studious trafficke.

Office of an

But let vs returne to the office of a good Historian.

Historian.

He

He will not write but vpon singular Grounds, reasons impregnable; conferring with the best to make his Narrations confirmed of the Best: Hee writes the stories of Princes truly without concealing their errors (by way of silencing them) or comment vpon an History, annexing to it an vnecessary glosse. He will not be so ingaged to any, as that he will be restrained of his scope; or so countermanded, as that he must of necessity illustrate vice, vertue cannot passe without her character: A good Historian will alwaies expresse the actions of good men with an Emphasis, to sollicite the Reader to the affecting the like meanes, whereby hee may attaine the like end. This was the cause all the Noble *Heroes* in ancient time did liue to posteritie their acts to imitate: not so much for record of their owne memorable lifes, as for the propagating their Countries eternall honour by succeeding Worthies. As those establisshers of good and wholesome Lawes made themselues with their Countrie renowned: *Mynois* and *Radamanth* among the *Cretensians*; *Orphens* among the *Thracians*, *Draco* and *Solon* in *Athens*, *Lycurgus* in *Lacedemon*, *Zamolx* is among the *Scythians*: Nor bee Historians (if so the Professours merite that style) of lesse esteeme then the prudentest and most experienced Statists. For these direct euery Senatour in polliticke affaires by producing such as excelled in administration of iustice, describing the very natures of such Lawes, and the causes why such Lawes were enacted to present times.

✓ Vie of Trans-
criptories.

These Ages haue beene, and are to this day, much indebted to Transcriptions, Inventions are oft times flow, where the application of things inuented to the present State seemes more facile and easy: Hereto then should the scope of Histories tend; not onely to personate the acts of men vpon the Theater of this world, but likewise to cull out such Lawes, Orders, and Precepts, as well Morall as Diuine, which may benefiet
their

their present estate. *Sysambri* skin was a good caueat for succeeding Iudges: Iustice before went on crutches, and more were troubled with *Demosthenes* disease then with *Phoycions* bluntnesse. The Historian must not sow pillowes to the elbowes of Magistrates, nor sooth corruption with an humour of shadowing vice: He shoves what was done: and commends the one to reprehend the other. Vertue neuer wants her character, nor vice her reproofe: For such Hystoricall Relations as induce to vertue and deterre from vice, comprehend in them the true vse of such Subjects, being Apologeticall and Morall to reforme, not Mylefian or prophane to deforme or disfigure the exact simmetree of a vertuous Idiome. No maruell if *Alexander* laid the workes of *Homer* vnder his head, being such as directed him how to be a Head, how to gouerne Prouinces, how to sway his inordinate affections; so as *Cleanthes Fable* (vertues best elucidary) had her Liberrall Sciences neuer better portraied, then the differences twixt true fortitude, and a foole-hardy boldnesse were by *Homer* deblazoned. Here a *Hectors* badge of true valour, there an *Antenor* whose grauity purchas'd him honour: there a *Diomedes* no lesse wise then resolu'd, here a *Troilus* stoutnesse but vnaduis'd: here warres well managed abroad, but lesse successiue at home, exemplified in *Agamemnon*, there a subtile scouce, no lesse frieghted with pollocy then successe in *Sinon*. All these are expressed by that Heriocke Historian.

*Qui quid sit pulchrum, quid turpe quid vtile, quid non?
Plenus ac melius Chrysippo & Crantore dicit.*

These acts could not but minister sufficient matter of admiration to such Iudicious Readers, as apprehended each circumstance in the subiect; making that apt connexion of all, that the body might seeme more excellent.

Seuerall fruits
of History.

excellent, by the proportioning of euery member. Histories in themselves are diuerse, producing seuerall fruits to the perusers, according to euery mans affection: Which made that moderne Historian compare them to a Banquet, wherein were to be serued seuerall dishes; some to prouoke appetite, others to satiate, more delightfull subjects penned for relishing more serious studies, grauer discourses to ripen the vnderstanding, by applying the instructions of foraine States to our owne iudgements: where we may make vse of the best part of man (in his reasonable power) and that is Election: approouing of what is good, or may in it selfe be beneficiall to the State: and sliightly obseruing discourses of indifferency, as accomplishments, ceremonies, circumstances, and the like, resembling faire frontespices which are made rather for ornament then vse. It is necessary for a good Historian to haue maturity of iudgement, to apprehend what is fittest for his discourse, and to be as little complementary as may be, lest the varnish marre the worke; for the words of an History in my opinion iumps with *Mirandula*: -- *Vt non sint lecta ita nec neglecta*: the one implies a kind of deiection, the other a minde too curious to profite any, desiring onely to please himselfe. *Cesar* in his Comment, shewes no lesse discipline in the Art of History, then in the discipline of Armes: vsing a stile as well fitting a Souldier, as curiosity the smoth tongue of an Orator. It is true which are obserued of him: *Si acta eius penitus ignorasses, per linguā tamē militem esse dicerēs*: Hauing neither his phrases too selected, (as to shew a singularity) or too neglected to expresse a carelesnesse in his writing. The records of things done commended to posterity should not be enrolled, as the *Chaldees* did their Hieroglyphicks in ciphers and intricate conclusions, but in words most significant, phrases modestly elegant, and discourse most pertinent? Here by way of digression let me

Profite of History.

touch

touch the ridiculous labours, and vnfruitfull trauailes of such who passe the Alpes, trace vncouth places, Deserts, Promontories; for what end Heauen knowes, saue onely to wrest out a phantasticke behauiour of superfluous wit, or to comment on others trauailes by way of dirision: These are such as vpon their returne, publish what they haue seene; some more then they haue seene, which I tearme *Commenting Trauailers*: others lesse then they haue seene (or, at least the most impertinent) which I tearme *Phantasticke Trauailers*. Such as lye on their trauell, either doe it for admiration, or hauing run vpon the aduerse sheldes of a deplored fortune, are enforced to inuent strange things for the reliefe of their deiected estate. Such as publish lesse then they haue seene, (omitting things of the greatest consequence, to satisfie our humors with trifles) do it to gaine pregnancy, or singularity rather of conceit: they talke not of the acts of Princes, nor the sites of Regions, the temperature of such Clymates, or any materiall discourse, but to shew an exquisite straine of wit, purchascd by a little fruitlesse trauell: they insert friuolous occurrents, borrowed, or (it may be) inuented by their owne phantasticke braines. These misse the marke a good Traueller should aime at: they should obserue Lawes in forraigne places, like a good *Lycurgus* to transpose so glorious a freight to their owne Countrey. They should not (like our Fashion-inuenter, our Italionated Albionacts) so much obserue what is worne on the body, as what habit best be-seemes the nature and condition of their minde. Since flourishing Common-weales are then the highest, when in externall habilliments the lowest: for *Sparta* neuer flourished more, then when she conformed her state to the imitation of the *Laconians*. Many Realmes haue we knowne to be miraculously protected, by meanes of experienced men: which experience they use of trauell either receiued by Trauell or Example: yea, many and example.

Imitation in
vertue.

Empires (and those of amplest circumference) haue beene reduced from a kinde of seruitude within themselves, by experiments deriued from a farre. For trauell, the excellent designes of *Sertorius*, *Eumenes*, *Marius*, and *Antonius*, may sufficiently confirme the profite to bee reaped thereby. For example: We shall read in all the *Roman Annals*, a certaine vehement desire in all the worthy *Patritians* of imitating whatsoever they perceued to be worthy imitation in their predecessours, marking the euent of their intendments, and collecting the goodnesse of the meanes by the prosperous successe in the end. These were worthy monumentall honours, that could not onely imitate the vertues so transparant in others, but euen exemplifie their memorable actions in themselves. We are placed in the following Ages, but we scorne to follow the precedent times in their vertues, though expert enough in contriuing politicke designes: the fabricke of our inuention can dispose or transpose it selfe to any shape, any impression, or priuate gaine or aduantage: but publicke affaires may bee Aduocates for themselves; they are a Merchandise too farre estranged from our affections, none will trauell to purchase their Countries peace: *Solon* and we haue few that goe mad for their countrey; but *Tarpeia's* wee haue too many, that are mad with desire to betray their Countrey: Few Law-inacters, many Law-infringers: making wholesome lawes, like *Tarandulas* web, wickets for great ones to come through, but snarles for little ones to hold.

But to returne to our former argument: by the right vse of History, we see vertue reuiued when her defender is dead: and to say the truth, I may vse *Thales* sentence in this discourse: without History, *Nihil mortem à vita differre*: Since the life of the dead depends vpon the memory of the liuing: for without some memoriall of actions prosecuted, what difference betwixt the valiant

liant acts of *Ishacus*, and the shamefull retirednesse of *Aegichus*? betwixt *Eneas* piety, and *Pigmaliions* cruelty? They are dead, and their poore vrne can speake no more for them, then *Pompeys* Sepulchre spake for him: *Hic situs est magnus*, here hee lyes that was once great: powerfull in popular command, generally successfull, before his Pharsalian discomfite: here hee lies that was stiled his Countries Patron, *Romes* best Centinell: yet failing in the close of his fortunes, drooping in the vpsshot of his victories: Time can erect no other monument in his remembrance: *Vixi, & Vici*: onely once I liued, and was once conquerour. It is recorded, that when *Alexander* came to the Tombe of *Achilles*, and beheld the mirror of *Greece*, shut vp in so small a scantling of earth, (a parcell of that whole which could hardly containe him liuing) he wept bitterly, adding: *Heccine sunt Trophæa?* Be these all the monuments, all the Trophies this world could affoord thee? Is greatnesse so soone extinguished, and the lampe of Honour so soone put out? A good motiue for *Alexander*, to caution him of his mortality, and might make vp this conclusion: *Alexander* thou art not *μακρόν*, but *μακρόν τις γαίης*: not the sonne of *Iupiter*, but the sonne of earth.

The like we reade related by *Quintus Curtius*: that when this great Prince of *Macedon* came into *Persia*, an object of no lesse pittie, then example of humane frailty, represented it selfe vnto him: to wit, the poore Sepulchre of that victorious *Cyrus*, on which he found no other Inscription then this: *O man, who soeuer thou be, or from what place soeuer thou shalt come (for I know thou wilt come) know, that I am Cyrus, who translated the Empire from the Medes to the Persians: pray thee doe not enuie me for this little handfull of earth that doth cower me.* This Epitaph could not choose but fixe an impression of remorse and commiseration (as indeed it did) in that great Conquerours heart: seeing whereto all his

victories tended: So as *Neroes* affecting command and
 soueraignty was well answered by *Seneca*: *Pulchrum*
est regnare (said *Nero*:) *Nihil est, si nihil queras*, replied
Seneca: certainly (if I be not blinded with the loue of
 Historical discourse) there is no means better to deter
 from vice, nor more effectually inducements vnto ver-
 tue, then these moral relations. By them we see the liues
 of Princes, and their employments (*Prima specie*
leta) in their first entrance or passage pleasant, and
 delightfull, promising no lesse then successe, and in
 successe continuance: Afterwards, *Tracta dura*,
 more difficulties attending, as if the Wheele of For-
 tune were remoued to a place subiected to more
 occurrents; yet not so dangerous, as to bee at-
 tended by ruine: not so secure, as to promise an
 vndoubted issue. *Euentus tristia*, a strange Catastrophe
 of so faire beginnings: where, in the first, there was
 security grounded vpon more then hope: in the se-
 cond, hope, though not secure: In the third, neither
 hope nor security, but depriall of both. Yet euen in
 these conuersions, if it please the Reader to cast his
 eye vpon the admirable moderation of some Prin-
 ces affections, he shall see verily a Christian resolution
 in a Pagan. *Furius Camillus* could not bee daunted,
 (though vniustly censured:) his exile neither made him
 dejected, nor his Dictatorship proud. *Phocion*, that
 honest Senatour (to satisfie an vnssatiate appetite of
 reuenge) renders vp his life willingly, and when hee
 could not dye without paying for his death, so indif-
 ferent was life to him, as he confirmed his resolu-
 tion by this *Epiphonema*: *Itaque nisi empti nece mo-
 ri mihi Athenis non licuit*. What should I speake of
Publius Valerius Publicola, whose moderation in the
 ebbe of fortune, and surplusage of miseries, made him
 more admired, then hated. The equall temper of *Ru-
 tilius*, the exceeding modesty of *L. Quintius*, the graue
 and serious respect of *Fabius Maximus*, the temperate
 deliberation

True forti-
 tude.

deliberation of *Marcellus*, and the admirable government of *Tiberius Gracchus*; the wise staidnesse of *Metellus*, and the discrete patience of *Marcus Bibulus*. We use to be more excited to goodnesse by examples then Precepts, and such instances in Histories are not a little perswasive, representing to our eyes the diuers objects of Piety in *Coriolanus*, of Iustice in *Aristides*, of Prudence in *Cleobulus*: and to be brieve of all vertues so well practised by Pagans, as they may well deserue an imitation by Christians.

To proceede now to the Discourse it selfe; I allow of a copious phrase in Historie: For contraction of sentences doth oftentimes contract the sence, or at least makes the Subiect lesse intelligible: *Cornelius Tacitus* seemed to affect an intricate kind of writing, yet his Argument in it selfe so copious might modestly Apologize his succinctnesse; approving *Tullies* opinion, where he propounds, what errors are most subiect to Taxing in such Discourses - *Titio sum etiam est si nimium apparatis verbis compositum, aut nimium longum est*: Taxing in the one Singularity, commending in the other Brevity: Yet he seemes to oppose himselfe in it by plaine contradiction, making relation of the same Discourse. *Non parum fructus habet in se copia dicendi, & commoditas orationis*: But these tend rather to Rhetoricall Narrations, then Hystoricall Discriptions: *Tacitus* is to be preferred before the most, being a dilated compendiary of many declined States, disvnited Prouinces: shewing the vices of the time, where it was dangerous to be Vertuous, and where Innocence tasted the sharpest censure: what garbe best suited with the state of that time, describing the Orators Tongue - *Facundam inimicitis*, more partiall then Time-observers. Where *Amici Curie*, were *Parasiti Curie*: The Courts friends, the Courts Pepingayes; Heere hee shewes a great Man rising, and his fall as suddaine as his erection: The immeritorious in election for great

What Style
best serues an
History.

Diversity of
affections.

test honours, and the vertuous depressed, because they will not mount by sinister meanes. There a Prince that shewed great testimonies of his approued vertues, so long as he was subiect, but raised to an vnexpected height he seconded this Conclusion: - an ill Prince spoiled a good Subiect: so was *Galba: Omnium consensu capax Imperij, nisi imperasset*: O what singular fruits may be gathered out of that one History, to teach men in high estates how to moderate their Greatnesse; and others of inferior ranke, rather to liue retired, then to purchase eminence in place by seruile meanes. But of all the diuers affections of Princes, either well or ill disposed, minister no little delight to the Iudicious Reader: Here one so popularly affected, as he had the trick to bind his Subiects to alleageance by a natiue insinuation, such was *Augustus, Antonius Pius, Septimus Seuerus*; one whereof seemed rather to affect popular satisfaction then his owne, subiecting (as he himselfe professed) his entirer thoughts to propagate his Countries glory: *Anton: Clemency*, was the chaine that vnited and combined (in a knot inviolable) the hearts of the *Romanes* to him, publicquely protesting: *Hee had rather saue one Citizen, then destroy a thousand enemies*. But *Seuerus* was loued (which seemes no lesse admirable) for that which engenders, for most part, greatest occasion of offence, and that was Seuerity; Being no lesse exact in punishing his friends then enemies. But to reade ouer the life of *Scilla*, we shall see an opposition in his Nature. None that ere did more good to his friends, or more harme to his enemies: Nay, euen in Brothers (derived from one Stem) discrepant natures; *Titus*, the loue and darling of Man-kind, *Domitian* a professed foe to all Man-kind; the one banishing Parasites his Pallace, the other a persecutor of flyes: what more delightfull Subiect can be imagined, then to conuerse (and that without perill) of the dangerous euents of warre? of the diuers

uers dispositions of Princes, raisings and razings of Empires: Some shaken by the vitiousnesse of the people which inhabite them, being so long secure, till ruine impose a periode to their security: Some by (ciuill and intestine Factions) making their deereſt Countrie the ſad Spectator of their Funerals, their entireſt friends, their profeſſed foes; and the argument of loue and amity, the ground of ciuill diſſentions: The cauſe whereof (for moſt part) proceeds from a continued peace, for retiredneſſe from ſorraigne affaires, make vs bent to proſecute Managements domeſticke, and the ouer-flow of ſucceſſe (purchaſed by peace) makes men more capable of iniuries, euen to their beſt friends. This was the reaſon moued *Athen* to erect places of Martiall exerciſes (euen in peace) That ſo the youths being daily invred to ſuch exerciſes, might employ their ſtrengths in them, and not in ciuill Commotions. This we haue by relation of Histories, which ſo manageth affaires of State, as I am of that Sages opinion who auerred: That no man could be an experienc't Statiſt, that was not initiated in the reading of Histories, which he confirms with reaſons no leſſe authentick, calling them the apteſt and exquisiteſt directions that can attend man, either in publique or priuate affaires, at home or abroad. Diuerſe therefore of our famous Senatours in *Rome*, haue employed their times in theſe Studies, as *Saluſt*, whoſe welcouch'd Stile, ſuccinct Sentences, and pureneſſe of Writing, may arrogate, if not the chiefeſt place, yet to be inſerted amongſt the chiefeſt: *Varro* one of reputed eſteeme, and of ample poſſeſſions, tooke in hand the like taſke, to illuſtrate his Natiue Tongue not onely, with apt and accomodate phraſes, but likewiſe to compile the memorable acts of the *Romanes*, and to reducethem into an exact order, to excite his Countymen, by peruſing the valiant attempts of their Anceſtours: *Eorum gloria inflammare ad eandem virtutis exercit*

How ſtudious
the Romanes
were of Hiſto-
ries.

excitationem suscipiendam: To be inflamed and prouoked, by their renowne and glory atchieued, to imitate them in the like: And there is nothing certainly that leaueth more deepe impression in a resolu'd minde, then the report of former exploits; Hearing this man by his industry, and vigilant respect, to contemne all difficulties, oppose himselfe to all dangers, whereby he might performe some-thing worthy memory: Another (sustaining *Herculean* labours) to purchase himselfe but a little glory. This man subiected to Sea-wrackes, exposed to the mercy of the winds, enuironed and hemmed in by eminent dangers, yet moderating his passions, armes himselfe against the perils of Sea, aduerse winds, the menaces of ruine, with resolution to endure the worst of fates, euer meditating of that mooue to patience:

*Noscere hoc primum decet,
Quid facere Victor debet, Victus pati.*

These obseruations, are receipts, or cordials against the maladies of Fortune: A man thus resolu'd cannot be lesse then a Prince, for hee gouernes a Dominion more domineering, an Empire more imperious, a Diarchy, or Monarchy rather: hauing disconsorting affections, euer laying Siege and Battrie to the pallace of the Soule, which moued *Plutarch* in his *Morals* definitiuely to conclude: *That he who moderated his affections was halfe vertuous, but hee that neuer past the bounds and limites of temperate motives, nor felt the deluding enforcements of vanity assaulting him, was wholly vertuous*: But the *Morals* proposition was better then his conclusion: For no mortall (since the staine of his Originall Purity) could euer subsist so secure, or remaine so vn-moueable, as neuer to be engaged to perturbations, the naturall attendants of Mortality.

In this first entrance to my Discourse, hauing spoken some-thing in generall, of the vse and fruit of
History:

History: having by an (equall diameter) determined the proper place and center at which such Historicall relations ought to tend: I will descend to the diuision of Histories, which may properly branch themselves into -- Diuine, Discursiue, Morall, Physicke, or Mixt.

Diuision of Histories, Diuine, Discursiue, Morall, Physicke, or mixt.

For Diuine, I will not comprehend them in my discourse, being such as depend on their owne Arches, drained from the pure Spring of Cœlestiall Wisdom, and therefore impossible to erre either in Action or Relation: yet necessarily (now and then) im-mixed with morall Histories, because their weight may better poise in the scale of euery Iudicious Reader, when hee seeth Morall Discourse so well fortified, as by the pillar of Truth: Albeit I approue of He-

In Noct. & Die.

fiods words. *Fabulous Relations should not, nor ought they to be authoris'd by Holy Writings:* It was a Pagans obseruation, and worthy ours: So should our prophane Pamphleters, reſtraine their libidinous writings more, and either write that which should propagate themselves a generall reputation, without derogation to the sacred Writings of the Almighty, or silence their workes; least they should depraue many, for a priuate reward, or pedling gaine: More I insist vpon this, because too many haue I knowne steeped in this promiscuous Subiect, well read in Scripture, to wrest them, otherwise Babes and Sucklings, for they cannot reach to the depth of such Myſteries, but onely touch them to corrupt them: But their *Cymerian* Cloude, when it shall be dispersed, and the Raies of a reasonable vnderstanding to them exhibited: They will repent them (I feare it not) and heauens grant that repentance, be not like the after-raine, out of season of their prophane mixtures. O let them turne their eye of consideration (whosoever they be) to the miserable end of *Lucian*, *Cleand: Metrodoras*, whose disastrous fals answered their blasphemous risings, contemning the sacred Writ of Heauen, and prostituting their la-

Not to mixe Sacred with prophane. *Vid. Lysium in prescript: in lib. de const.*

Corrupters of Scripture.

bours to the merited censure of confusion: But too much of them. Times are not so easy to be wained from their habite of errour, or induced to a course of more Sanctimony: Lampes and Oilely Studies were made fruitlesse at *Epictetus* death, his Lanthorne hung vp, (as a Monument of his vertues) made a deeper impression in his Schollers, then all our Motiues, Precepts, or Examples can do in ours: that Age was more apprehensive of Good, this of Ill.

Discursive
Histories.

Now to our Discursive Histories. Many discourse without matter, onely descanting vpon idle Theames: more obserued for their idlenesse, then for any Subiect whereon they entreate: Such be foolish Phantasticks that spend their Oile vpon vnnecessary Subiects. I haue apprehended many of this vaine, but they shall be namelesse, talking of strange Horse-races, such as their barraine Muse neuer conceiued: others of Fabulous Histories, neuer found out by that Arch-Artist Nature, whence they deriued their foundation; for such, I passe vntouched, being such as they hardly conceiue their owne writings.

Diuision of
Discursive Hi-
stories.

Discursive Histories, are either true or feygned: If true, they comprehend in them a certaine ground, not onely fortified by a reasonable production, but also by the authority of such, whose Authentiquett labours claime to themselves, a kinde of Authority without further prooff: Such wee reade to be the Labours of *Cornel: Tac: Tit: Liu: Trogus Pompeius*, and many others, whose Subiect confirme their authority: Being such as represent the diuerse euent of things done, by Historicall Relation, and Ocular presentation: For diuers of those worthy Historiographers haue bene interrested euen in such probable, and generally allowed discourses by personall presence, in the management of such affaires: as *Comminius* of all Histories (amongst our Moderne) most approueable, being an eye witnesse of what he writ. But in ample
tearines

Faithfull Hi-
storians.

tearmes to explaine what the condition of an Historian is, let mee in briefe, yet materall words expresse what he meanes: Not such as inueigh against States, or politique Governments, for such are rather Satyrist, then Historians; nor such as personate the entire acts of a Martialist, by assentatiue tearmes, which are such as insinuate themselves by a glossing Stile to win the affection of their Patron; lesse to be borne with be these, then the other, subiecting the free vse of Historie to a Parasite and Oylie tongue: which moued *Alexander* so exceedingly against *Aristobulus*, as that on a time, hearing his owne Actes debazoned farre aboue truth, he commanded his labours should be throwne ouer Boord: saying, *Hee was almost induced to throw Aristobulus after*: A Caueat very necessary for all clawing Parasites that make their Pen *Mercenary*, and therefore as may be inferred vpon their workes, dare not vnrip the vitiousnesse of times, least by vnbosoming Truth, they should incurre the offence of some person, to whom their labours are ingaged, their fortunes subiected, and their endeauours partially deuoted. *Plato* banished all Poets *Athens*: But a fauourable Gloss would restaine that Ostracisme, onely to peculiar wits (petulant I meane) such as the Prince of *Sparta* prescribed his well-gouerned City, for presenting some obscene verses to his Queene: But I wonder why *Plato* excluded not these Historians, since their Labours were prostitute (like the publique Strumper) for gaine, making their Writings to the opinion & imitation of that Scarabee of History, who being demanded why he wrote not truth of such a Prince, replied: *Vixit, quis vera licet?* His life kept him in awe, he durst not expresse his vices to the quicke, least he should bite too much. Indeed I must acknowledge there should be a reuerend and modest concealing of such Personages in criminal causes, so the bounds of the History can admit it.

Satyricall Historian, and the Sycophant Historian.

Hiero & Lerna.

A modest caution for all Historians.

And sometimes a Native pusillanimity restraines vs to speake that which we know, because silence (as the wise Sage said) neuer occasioned so great offence as speech. And, *Veritas odium parit*, is a Motto for these daies too probable, too well authorised; where finnes go with impunity, adorning their growth with a faire out-side, to second that Tyrant of *Syracusas* proposition: *Et quis corrigit? quis audeat prodere, si crimen audiat?* Sure such tyranizing Subiects, or Obiects, rather of feare, must needs be terrible to the poore Historian: He cannot shew *Iulus Canius* spirit, spit in the face of Tranny: Hating by a modest Silence to Pamper vice, though reprehension cost him a gage, hee could redeeme with nothing saue life: Such was that *Cordus* (the *Romane* Historian) who for speaking truth, was censured vnworthily.

The commendation of a sincere Historian.

But if Princes or Potentates should exactly obserue the courses and reuolutions of times, the subsequent degrees of ruine and deposition (vices Apologized) they would commend such an Historian (and no lesse desertfully) who employeth his Time, wasteth his Oile, and macerates himselfe in the scrutine of true Relations, by conferring Histories together, and with a Iudicious approbation, or electing power, extract whatsoeuer may seeme most probable and authenticke.

Many worthy Statists haue desired, and in themselves no lesse deserued (though perhaps some little sparke of vaine-glory may seeme to appeare in them) to haue their memorable acts recorded: as *Cicero* his withstanding *Catiline*, *Cato* his opposing *Caesar*, *Solon* his *Pysistratus*, and *Demosthenes* his *Philip*: their acts recounted, and committed to memory, induce others to the like attempts; and like a coole Arbour to a wearied passenger, yeelds no lesse delight to themselves, which *Persius* seemes couertly to shadow in his first Satyre: *Et pulchrum est digito monstrari & dicier hic est.*

This

This finger is History, which truly demonstrates the life of the person, characters his vertues, or vices; disposing euery particular member, and branch of his discourse in such an exact methode, that it resembles a faire beautifull building, which yet deserues more commendations for the contriuement, then the outward and garish Garnishment. *Edes (opera sunt) que si culte extruantur, minus restat, si minus sumptuose.* True, Bookes Historicall haue no better beauty (nor indeed can they) then an apt and methodicall disposition: other accomplements are superfluous, resembling some of our works now and then published, with faire and beautifull frontispices, as if some worthy conuerances (rare buildings of Art and Nature) were within so comely portalles. But alas! looke inward, nought but rubbish, and refuse of some old building, vnhand- somly repaired, or some frothy inuention, not worth halfe so much cost: These should feare (as the Philosopher told the *Mindians*) least their whole labours should flie out at their gate, hauing their gate so promising, their labour so immeriting: But such as goe *ad prelium tanquam ad prelium*, (for so indeed they doe) furnish themselves aforehand with exactest labours to stand in defiance against the spirit of detraction: for we cannot fortifie our workes against all Assailants: some beeing addicted to carpe, because long custome hath confirmed in them a desire of reprehension.

Fruitleffe labours.

Ælianus, in his Naturall History, reports, how the vipers issue is the bane and death of the parent: Certainly, as *Libri* are our *Liberi*, our children, which we should be as carefull and prouident in bringing vp, as the Father ouer his childe: so oftentimes they play the Vipers with vs, they murder vs in our name & reputation, much disparting their parents, being priselesse and therefore unfit for presse: nay, they do more, they oftentimes asperse an imputation vpon her that should

Licentious
Libels.

bee no lesse deere (if not more) vnto vs, then our selues: our Countrey, making her floury bosome a nourisher of fruitlesse labours, a scale to licentious Libels, or Brothell rather of lasciuious measures. And how shall we make answeere for so many motiues to lust, so diuers inforcements to inordinate affectons, and so temporizing subiects in humoring great ones, and soothing vice in her Maiesty. *Debemur mortuos nostras*: Where our workes must abide scanning, and that by a iudicious censurer, one that can vnrip the secretest of imagination, and knowes the Bent of our purposes.

Thus much I haue writ briefly (by way of inference) to caution such as by their labours erect a Throne for impiety to sit in: these Humor-mongers, that can with *Cæsar* the Dictator, *Atros dies albos facere*, make blacke white, and maske Vice with a vaile better suiting with Vertue: Now will I descend to their opposite, and that is, the Satyricall Writer, or *Historio-mastix*.

The Satyricall
Historian.

Some of these are very dangerous to a State, laying it open too much: and though acts should be related, as they were done: yet if the circumstances may seeme any way detraictiue to some person, or state, they are better silenced, (if it may stand with the body of the History,) then discouered. I haue knowne some too precise in this veine: and one especially I remember, who speaking of the great *Sultan*, could not be content to describe his palace, managements, domesticke and publicke, person, and the like; but of his piked Beard, the colour of his stockings: and in the end comming neere him (said he) and indeed neerer then need was, his breath was noysome. These, and such like impertinent circumstances, are so friuolous, that they imply a defect of iudgement in the Authour, to insert such idle, and immateriall ambages in a History of consequence. But these are far from those *Historio-mastixes*

Obserue this
humor in the
seditious and
factious Wri-
ters of our
time.

of

of our time, some whereof personate the wrongs of a Noble Ancestor to his lineall successour, moving him to reuenge: this is one of the Furies Brands: for you shall neuer see one of this kinde, but *atergo Nemesis*, he hath vengeance at his backe, a spleenfull disposition disgorged vpon the best of deserts. And thus he inserts the iniuries: Such a family (well meriting of Prince and Countrey, and euer sound loyall to the State) was vnderferuedly censured by the maleuolent suggestions of such, and such; whose suggestions are (as yet) vpreuenged, but the heavens are iust. What motiues more enforcing to ciuill commotion? Iniuries ript vp, haue oftentimes hazarded states: and there was neuer any People, Nation or Gouvernement, which haue not from time to time had one of these. *Thersites*, as deformed in minde as body. (for so *Homer* characterizes him) was euer kindling the flame of ciuill combustion betwixt *Achilles* and *Agamemnon* at the siege of *Troy*, about the rape of *Briseis*, euer harping vpon that string to set them together by the eares.

A true Aphorisme.

*Why Achilles should you sustaine so great reproach, that haue engaged your selfe for Agamemnon, and his brothers glory? Be all your hopefull seruises, your valiant exploits, your incomparable atchieuements, so rewarded? Hath Agamemnon no place for valour? no regard to honour? Why then desist Achilles, embarke your selfe for Greece, and leaue this braue Champion to himselfe and his fortunes, your merits (being gone) will be better esteemed: you had but one prize, (and that prize unworthy too of your valour,) and must that prize, got with much sweate, many difficulties, imminent dangers, multitude of occurrents, now be taken from you? But one *Briseis*, one deere one, and yet Achilles must loose her, Alasse poore resolution! Why it is better to be *Aegystus*, a coward, a recreant, one that retires himselfe from Armes, fighting close under *Clytemnestra's* target. Such a Carpet-knight is better then a Martiall-knight. Then would he presently moue *Agamemnon* in like sort,*

fort, in no case to moderate his desires: *Why should Achilles haue so faire a Paramour, and the Prince of Greece want one?*

These are poysonous and virulent heads, that suggest into the eares of Princes, arguments of reuenge, causes of distrust, motiues of suspicion and ieaiousie: not to profite themselues, but to satisfie the deprauednesse of their owne natures, intended to nothing but the subuersion of states, the setting at discord vnited Princes: *En' pallor! &c.* — It was thought, that in that glorious and Christian-like expedition of those memorable *Heroes*, Princes recorded in the eternall booke of fame, against the *Turkes*, whose hostility had laine waste those blessed and fruitfull coasts, where the remnant of *Israel* was once planted: that the greatest cause of the ill successe of that warre, proceeded from some factious heads, setting (that vnfortunat, yet neuer sufficiently praised *Heroe*) the Duke of *Normandie*, and the King of *France*, at variance: an impious and disasterous enmity, being a maine impediment for the hindering a warre, no lesse glorious to Heauen then generally beneficiall to all the world. Some haue imputed the cause to certaine expostulations betwixt the two Princes, which grew afterwards to words of publicke reproach and infamy; vpbraiding each other with diuers insolencies offered by their Countries, one to another. What ere the motiue of this dissention was (how varied soeuer the opinions of Writers bee herein) the braine that contriued it was sure the forge of great impiety, and an irreparable detriment to the Christians, exposing them to ruine, slaughter, and desolation.

A memorable
Christian, and
royall expedition.

A mischieuous
plot.

Factionous
Historians amongst
the Ancient.

The like we reade of those two renowned Citties, *Sparta* and *Athens*: which two flourishing Commonweales long time liued in vnity, without the least motion of warre: but in fine, reading the workes of a mutinous Historian: mutinous indeed; for his factions before,

before, had beene sufficient, without further inducements by writing: such bloody and cruell warres ensued, as the fire of those intestine combustions was not extinguished with lesse then an vniuersall effusion of blood. Many more I could produce, euen neere at home, but I must not insist vpon one Argument too long, since I haue entred a spacious and intricate maze, that promiseth entrance enough, if I can (with *Ariadnes* threed) finde a passage to my precipitate aduenture.

Thus much haue I spoken of State-snarling Historians, that make their workes like prickes, or goads to the publicke state. I will now proceed with my former diuision of History, and finde in these two extreames (*Affentation*, and *State-inuention*) a meane to direct vs in the perfect and exact vse of Historicall Narrations: *Medio tutissimus ibis*; neither too depressed, as if thy labours exprest their maisters pouerty: nor too erected, to intimate thy states security. Thou art too depressed, when with lagging wings thou stoapest to euery base lure, or object of affection, making thy inuention a scale to others pleasure, writing nothing lesse then truth, because truth cannot teach thee how to liue. Thou art too erected, when like an eminent Censor thou taxes the acts of Princes, with such an austere brow, as if thou hadst forgot the discipline of History, and wert transformed to a profest Satyrift; mixing thy Inke with farre more gall then discretion: yet transported with imaginay motiues of selfe-conceit; cares not who be galled, so thou (with *Ctesiphon*) kicke against the Moiles heeles. For the latter, theres no profession more easie, nor subiect more frequent, nor argument more generall: and as *Iuuenal* saith:

An excellent meane for an Historian to obserue.

Difficile est Satyram non scribere: nam quis inique, Lib. 1. Satyræ
Tam patiens urbis, tam ferreus ut teneat se?

A Flattering
Historian.

For the first, I neuer knew any Discourse worth reading, proceed from so base and ignoble Merchants: They sell their workes by retaile; and hope of a gainefull Dedicatory, makes them contemne Methode, Truth, Subiect and all: *Irm* skrippe is open, relieue but the needy Artift, hee will imitate the *Bohemian* Curresawne on a good suite: shew the proiect of his intendments to him, and protest him, he will insert monumentall Characters of honour to grace thee; onely bestow thy bounty, and shew not thy selfe vnworthy of so fabulous an Attendant: His inuention is tied to his Benefactors: then dries the source of his fancy, when they restraine the spring of their bounty. These two sorts (as not worthy an Historicall Title) haue I proscribed the bounds of my discourse: if betwixt such two dangerous shelues, I can finde a retired harbour for the truly named *Historian* to breath himselfe in, I haue attained my wished expectance. The meane betwixt these two, giues vs obseruation of noting causes and effects, how produced, and how ended: counsels and successes, how intended, how administred: then he proceeds further, making resemblance betwixt nature and nature, state and state, the gouernment of this prouince and of that: then differences of actions & euent: some wisely carried, bearing themselves faire, and promising a compleat satisfaction to the vndertaker: yet what opposition betwixt the end and beginning, ruine being the period, or extreme of his hopes. Many such opposite *Conuerfions*, or *Catastrophes* rather, may we daily see in the managements of warres; who more happy in his Countries protection, and who more successiue in his prosecution, then *Pompey* the great in his first entrance to martiall exploits? Yea, (as *Caesar* acknowledged himselfe) he had conquered, if he had knowne when he had conquered: yet in euent, whose designes more unhappy? Not onely deprived of the bent of his hopes, proscribed (as it were) his natiue Countrey,

*Necesse, si te uis-
siste, cognoscis.*

Countrey, and enforced to begge a poore sepulchre in a forraine Countrey: but euen most oppressed by their cruelty, whole seruice, vnder his owne Banner, had beene rewarded royally. Such discourses often moue Mouing Historians. in men a commiseration, in seeing Vertue so ill guerdoned, and Vice (vnder a counterfeited garbe) of Innocence receiue an immerited reward: And this certainly haue most Historians euer obserued in their writings: so liuely to expresse the disasters of deseruing men, that their relations might moue a kinde of sensible pittie and remorse in the peruser, which is best exemplified by circumstances: for the time, place, cause, and person, with other necessary adiuncts, do (for the most part) lay a more open and smooth Tract to the inforcement of passion. *Lucan*, that heroicke Historian, brings forth *Cornelia* sitting vpon the shore, where her husband tooke his last farewell of her: where (like another *Niobe*) she makes a Limbeck of her eyes, and descants her owne calamity, oft wishing his returne; and when depriued of his sight, yet the eye of her imagination represents a new object of sorrow. Here, in such royall compositions, and funerall conclusions, he describes the diuersity of nature, in two contrary subjects: a seruant faithfull, sitting ore the headlesse trunk of his vnhappy mnister: a slaue as vngratefull, haling his once well-esteemed Lord and Generall to the fatal shore: where (without taste of remorse, remembrance of former merits, or regard of Countries loue) he depriues him of life. Such Tragicke occurrences require their *Emphasis*, and a kinde of vn-vsuall working passion: that the History may present to our eyes, the very acts how they were done; making her discourse (as it is) a Theater of humane actions. I know pitifull stories haue strange effects, if amply described: For warriors themselves in the report of their owne mis-fortunes (of all men most pittilesse) haue hardly contained themselves from teares: *Aeneas*, wept

How to moue passion, and by what circumstances.

Liuely impressions of remorse drawne from the son towards the father.

to see the ruines of his Countrey so liuely depicted in *Didoes* Hall: But when he beheld his poore father *Anchises* hanging on his owne shoulders (having no other refuge in so imminent disasters,) *Suspiria mittis*, hee could weepe no longer: for teares mitigate grieffe; but with a passionate silencing of his miseries, treasured his vn-vtterable woes in the balefull centre of his heart.

Xerxes, when of a populous Army, as euer passed out of *Asia*, he had but so many left as might attend him in a poore Cocke-boat, to accompany him in his distressed expedition, the History mentions, that he wept bitterly; enstiling himselfe, *The ruine of his Countrey, the slaughter of many resolute Souldiers*. Nay, *Titus* himselfe, the flower of all the *Roman* Emperours, in the sacke and subuersion of that once glorious Citty *Ierusalem*, is said to weepe exceedingly, beholding so many lamentable objects of pittie (dead carkasses lying in open ditches) so as not able to containe himselfe, hee cryed out, *I call Heauen to witnesse, I am not the cause of this Peoples slaughter*. Many such representments we haue very vsuall in Histories, motiue for their passion, and memorable for their end, proceeding from the iust iudgment of *God*, to caution others by their miserable fals. There is another propriety in a History, which should be obserued: and that is a Iudicious collation, or comparing of Histories one with another: the defect and want hereof, is the principall cause why so maine discordancies & meere oppositions in Histories arise: and that not in circumstances alone, but in materall points, as original foundations of Cities, succession of Princes miscited, the sites of Countries (an obseruance more Geographical) ill-disposed, with many other errors, which are grounded vpon no other reason, then the want of conferring such Histories together, as tend to the present subiect we haue in hand. Nay were it not much thinke you, now to proue directly, that the very

Compu-

Comparing of
Histories very
necessary.

Computation of yeares which they deriued from their ancient Kalender, and which they obserued as Ceremonially and Religiously (in their kind) as wee the yeares from CHRIST'S Incarnation, was very defective amongst themselves? And yet this is easily done: For their opinion about their *Olimpiads* in Greece, for the time of their Erection are diuerse: The foundation of *Rome* as vncertaine, since the founder himselfe is not as yet generally agreed of, for the diuers relations of *Numitor* and *Amulius*, *Romulus* and *Remus*, with their mother *Rhea*, or *Ilia*, (as some wil haue it) make vp a laborinth of themselves without further confusion: But to inferre the strange conueyance (or Apotheosis) of *Romulus*: suddainely vanished forth of their sight, and by the testimony of *Iulius Proculus*, transplanted to some other place of more eminence; hardly deserves the credite of an Historian: Yet some there be which shew more fauour to this famous founder of *Rome*, daigning to bestow a Monument of him, which is erected for him in the Temple *Quirinus*. Indeed it were little enough to memorize so renowned an Establisher, with a Tombe, and to consecrate the place of his Buriall; As *Achilles* Tombe, or Monument in *Sygeum*, *Theseus* in *Athens*, *Ajax* in the *Rhetian* Shore, and *Alcides* Reliques in *Oëta*: Reade but ouer the *Romane* Annals, and you shall find the discordancies of Historians in these computations of times to be great: As especially the destruction of *Troy*, confounding the seuerall times of *Troies* Sacking, missing their accompt from *Laomedon* to the succession of *Priam*. But I haue touched the errour enough, let vs now descend to the preuention of it.

Before we take in hand any Discourse we must alwaies meditate of the meanes, ere we can attaine the end: Which end is soonest archieued, when we adresse our selues for such Subiects (as haue bene in our time) wherein we may receiue instruction, by some

A difference amongst the Pagans in their Computation of yeares.

Vid. Aul. Gell. & Laert.

Transcriptions oft-times vncertaine & defective.

that haue bene interrested in those affaires, of farre more certainty then any Transcription. But intending our Studies to any Forraigne Relation (whereof it may be we haue some one Record) I would not depend vpon the Antiquity of the Record (for we haue many antient Fables) but recollect my selfe and examine the probability, whether such particulars are like to beare resemblance of truth or no: And herein we imitate the Antientest and best Authorized Historians that euer wrot.

Valerius Maximus had recourse, not onely to *Romane Annals* (which were kept with great care) but he vsed to conferre with such as had any Breuiats of the *Romane* liues in their hands: Comparing the together, that he might cull and chuse out from the best Authors (as himselfe witnesseth) such documents, as not onely propogated the glory and pristine height of his Country, but might moue succeeding ages to emulate their vertues.

The like of that true Morall Historian *Plutarch*, whose Style so modestly garnished, and so sententiously concluding, hath (and not without cause) purchased him the name of the Father of Histories.

Laertius a worthy Recorder of those famous Sages of *Greece*; describes his Countries happinesse with great modesty: Whose Sentences may beseme the grauest Vnderstanding to extract, and vpon occasion to accommodate to his owne purpose: Here he shewes Spirit in a Philosophers pen, one opposing himselfe against a Tyrant; There a Moralist, making yong men fit Sociates for the maturest times: Here a Cynicke contemning the glory of the world, though offered him; There a mery *Greeke*, laughing at the vanities of men wholly besotted and subiected to mundane slavery. O what Christian-like maximes, what Diuine conclusions, what solide Arguments, what enforcing reasons be there included, onely to moue men

The variety of
discourse in
Laertius.

to the embrace of vertue? With Discourse plentiful enough in oppositions betwixt *Ethnicke* and *Ethnicke*; out-stripping Nature (if it were possible) in reasoning, and drawing an argument, neere to Diuine approbation, and ready to confirme it, if the generall blindness of the time, and their want of further Reuelation would admit of their Assertion.

Thus much for the former branch of my diuision, of Histories True and Authentique: Now I will entreate of Relations Feigned; yet such as Moralized include an excellent meaning, drained from the vn-corrupted Springs of *Hellicon*.

All Relations feigned are not to be excluded: for many Poeticall Narrations there be which comprehend in them a wonderfull sharpenesse of iudgement, pregnancy of Inuention, and a great measure of discretion; of which sort, none more excellent then the workes of *Homer*, weauing many pretty conceits in the web of his History, to make the Subiect it selfe more pleasant: The more I commend him to the reading of the Iudiciously Generous, because I could neuer finde in his Workes any scurrulous Affectation, but prosecuting his Discourse with a modest grauity, as if Nature, that had deprived him of his Corporall sight, had done it, to make the eye of his vnderstanding more piercing: For to read the Maiesty of his Stile, the wel-coucht Fables immixt in his warre betwixt the *Greekes* and *Troians*, may as in a store-house imagine the treasures of all wits to be locked vp in him. Many excellent Histories haue bene deriued from him, as well in Prose as contracted Measures, for his pleasing variety relissheth more then others, because through all his Workes, he vseth lesse digression then others: And pittie it is, that euery impolish'd hand should haue to do with the Transcription of his Labours: grieuing the poore Blind-man with their blindness, For who so blind as Buzzard? And if *Ste-*

Feigned Relations or Poeticall Histories.

Homer an Excellent & Heroicke Poet; shadowed onely at, because my Iudicious friend Maister *Thos. Heywood*, hath taken in hand (by his great industry) to make a Generall (though Summary) description of all the Poets liues.

Sychorus

Labours dis-
parraged by
Translators.

Many illiterat
of the exactest
iudgement.

Sychorus was worthily stricke blinde for commenting on *Venus* beauty, and discommending *Hellens* forme: much more deserue they an exacter punishment, that dare comment on his eterniz'd labours, who detected *Venus* lust, and portraied *Hellens* inconstancy. To prescribe in what tongue Histories are to be read, I know their owne garment is most natieue. But such haue beene the disparraging labours of our *English* Translators, that *Romes* tongue, and *Greekes* Characters, grow as vulgar and common with vs, as the *Italian* Garbe: so as we seeme beholding to others, both for speech and raiment. I do know some workes are necessary to be translated, being such as expresse the politick states of Realmes, which imparted to the illiterate, oftentimes conferre no little benefite to our Countrey. But other workes there be, which modesty would haue concealed, being Records of the viciousnesse of former times; as the obscene and sensuall conuents, or prostitutions rather, of those mirrors of impiety, the *Roman* Emperours, the relation whereof acquaints the depraued too well with such impudence. But because I haue entred into a Catalogue of poetickall Histories, I will proceed further into the memorable, and no lesse ingenious works of *Hesiod*: much I cannot write of Historicall matter in *Hesiod*; yet what he writ of that subiect, comprehended in it more height and true proportion, then any Poet that euer writ. With what hazzarding danger doth he there delineate the rare Combate betweene *Ceix* and *Cycnus*? now equally poizing their valours (as if nature had made them of that equal power) to the end to leaue the conflict vncertaine. Presently (vpon occasioned aduantage) he shewes a better and a worse: yet so, as without the least imputation, or disparrage to either of their spirits (making them as imparalell as equall) but applies the euent to some auspicious, genious, or diuine power, fauouring one more then another. Straight, with a new passage,
he

he proceeds to the resolu'd exploits of *Hercules*; and *Hercules* La-
with an admirable facility describes his labours. He bours.
it was, that by the assisting hand of *Iupiter*, of whom
he descended, slew the *Cleonian* Lyon, the *Erimanthian*
Boare, the Bull of *Marathon*, the *Lernean* Hydra, and
the winged Hart: He who purchased no lesse memo-
rable Trophies in Hell, then on Earth; haling the
three-necked *Cerberus*, and rescuing *Proserpina*, (if the
supreme powers had not inhibited) from the tyran-
nicke hands of infernall *Pluto*: Discomfiting the *Cen-
taures*, vanquishing *Achelous* (being his corriuall in
the loue of faire *Deianeira*, the *Symphalides*, the *Cre-
mona* Giants, the traiterous *Nessus*, *Antheus*, *Augias*
Stables, Apples of *Hesperides*, *Cacus*, *Busyrus*, hurling
Diomedes to his horses (to quit his own tyranny) free-
ing *Hesyone* from the Whale, sacking *Troy* in reuenge
of the perfidious *Laomedon*, subduing those inuincible
Giants, *Deriellus* and *Albion*, redeeming *Orcalia*, and
Betricia from the captivity of *Gerion*: and wearing the
Amazon Baldricke, to intimate his victories in those
warlicke Prouinces:

These, and the like, doth *Hesiod* set downe with
that probable coherence, that if the matter it selfe did
not imply an impossibility, one would be certainly in-
duced to beleue so concordant an History. Present-
ly he descends to the generation of the Gods, making
vp a Genealogy in that distinct order, as the Pagan
Gods (for so one hath obserued) were much indebted
to him for so wel deriuing their pedigree, which with-
out his inuention (perhaps) had laine obscure.

Lucian deserues his place, whose otherwise ill-de-
seruing parts, being a profest foe to all diuine adorati-
on, purchased him an end as miserable as his propa-
nations merited; being deuoured by dogges: yet in
this regard we haue propounded our opinion about
Historical fictions, I will giue him his due place: one of
an excellent wit, ripe vnderstanding, and labourious

withall, to finde out the ancient Manuscripts, and Records of authorized Histories: yet, forasmuch as his writings are interlarded now and then with inuective speeches against the Cœlestiall powers, arguing too much of Natures power, too little of the Soueraigne of Nature. I would haue the Generous Reader to prepare himselfe in the perusall of such Discourses, as *Calypso* instructed *Vlysses* against the *Syrens* Inchaunments, thus inuiting him:

*Homer. in Iliad.
lib. 2.*

*Hue ades ô ingens Græcorum gloria Vlysses,
Siste Ratem, &c. — Thus Englished.*

*Come hither Noble Ithacus,
of valiant Grekes the choice,
Take harbor here, incline thine eare
vnto the Syrens voice:
For there nere was any did passe,
since we arrived here,
This liquid way, but wisht to stay,
our warbling notes to heare.
Hence pregnant wits, and ripe conceits
much knowledge haue conceiu'd:
As for the acts you did at Troy,
we newes long since receiu'd.
And how the Gods pursu'd the Greekes,
the Troians Greekes pursue,
The Grecians hate in sacking Troy,
Heauens hate in wracking you.*

Of these Inchaunments did *Calypso* fore-warne *Vlysses* with this preparation, that he should command his Assotiates in his Ship, to binde him, when he approached neere those fatall Harmonists, and to stoppe their eares, least they should be made a prey to their cruelty. So must euery one prepare himselfe in such Syren-discourses: The liberty of these times, perswades some too easily to *Lucians* Arguments; and those

those which (in feare of diuine power) dare not deny the Omnipotencie of the Immortall Power in word, yet their prophane couersation implies an absolute Apostasie in them in their workes. I wish these digressions were not needfull: for then I might more directly proceed in my discourse, which the deprauednesse of times will in no case suffer.

But in these feigned Histories I wholly exclude all ribaldry, times themselues haue instruction sufficient for obscene subiects, without any further excitements: nor can I admit, that those vnprofitable stories of *Primalion*, *Palmerin de Olina*, *The Knight of the Sunne*, *Gerilion*, with many other fictiue Discourses should be entertained by youth: many of these Relations haue strangely transported diuers well-promising wits into strange amazements; especially such as conceiue more delight in them, then more serious studies. Some we haue heard, that in reading the strange aduentures of *Orlando Furioso*, and conueying the very impressiō of his amorous passion to themselues, would presently imitate his distraction, run starke naked, make loue-songs in commendation of their *Angelica*, put themselues to intollerable torments to gaine the affection of their supposed mistresses. Others, in imitation of some valiant Knights, haue frequented Desarts, and inhabited Prouinces, ecchoing in euery place their owne vanities, endorſing their names in barkes of trees, wholly turned Sauage, and vntractable to personate that knight more liuely.

Such Histories I onely allow of (whether in Prose, or Verse, for Epickes may be writ in either) as yeeld profit with delight; not subiecting their discourse to obserue some indiscreet humour of the time, for application, but preuention. Many read, and (in the loosenesse of their owne liues) make application of the worst vnto themselues; hoping with *Herostatus*, to be memorable for villany: These are like Spiders, that

Feigned Histories approved tending to instruction.

Such Histories onely merite that name, which yeeld profite with delight.

turne the sweetest and most wholesome flowers to ranke poyson; the discredit of an History, and a great strengthner of vice.

Others there be, that transported onely with the delight and present variety of the History, make History onely (as our Gallants doe their Tobacco) a spender of time: they apply not the fruit or vse of Histories. But as in some pleasant or delightfull dreame, satisfied for the present time: but past, quite razed out of memory. In stories of this nature, (such I meane as bee feigned) I approue of those best that resemble Truth: the neereft according to *Flaccus* opinion:

Ficta voluptatis causa sunt proxima veris.

For the impossibility of the relation oftentimes maketh the subiect more ridiculous: whereas the concordancy, or apt connexion of the History (though the maine plot be false) enforceth more attention.

And thus much of *Poeticall Histories*: I will come to the second Branch of my Diuision of Histories (to wit) *Morall*.

Morall Histories.

Morall Histories be such, as conduce to a ciuill and morall institution of life or manners; teaching what is to be done, and what auoided. *Xenophon* in his instruction of *Cyrus*, propounds what reasons should especially induce a morall Historian to speake more of exemplary motiues to vertue, then any thing else; Because (saith he) if *Cyrus* had not beene elected King amongst Shepheards, it may be, he had neuer reigned ouer the *Persians*: but the very Title, which was giuen him by Rurall Swaines, enforced him to attempt further.

Morall Histories teach men to behaue themselves in all affaires: If employed in Embassages, Commerce, or any negotiation whatsoever, it directs them how to hazard fairely, beare themselves discreetly, and support the burthen imposed on them stoutly. These kind of stories are the best Nurses, they weane vs from a childish

childish effeminacy, and traines in more virile and man-like actions: so as Education is called by the Phylosopher, *A second Nature*, habituating vs to the kinde of our breeding: Morality likewise is called, the *Soueraignesse of Education*, *The square of human Actions*, the best Schoole-mistresse for unbridled youth, that restraines affections raging, erects our passions too much asswaging, tempers our spirit, and reduceth vs to that perfect Symmetrie, *Ut expede Herculem*, you may know Hercules by his foote, the inward habite by externall appearance,

Hence was it that *Alexander* glorified so much of his *Stagyrian* Moralist: *Achilles* of his *Phenix*: of whom he had receiued so much good, as hee ingeniously acknowledged; by *Phenix* he could both, *Bene dicere*, & *bene agere*.

To be brieft, there is no exorbitancie in Nature, which by Morall Narrations hath not beene reformed: *Seneca* was naturally couetous: which disposition, or malady rather, he shrowdes couertly in that sentence of his, inserted in his Booke, *De Tranquillitate Anime. Nec agroto, nec valeo*. Yet by daily conference with Morall Histories, and Precepts of ciuill institution, he could moderate his desire of hauing, esteeming the treasure of his minde onely worth possessing. *Qui cuncta habet, nec tamen habetur*, as *Salust* obserueth.

The like we reade of *Stylpho*, a *Romane*, whom (as *Cicero* speaketh) was of all other most libidinous, yet by reading of Morall Precepts, amplified with graue examples, became most continent. The infirmities of this time are great, and need the hand of an expert Physitian; No Medicine, nor Antidote, more soueraigne to cure these contagious Vleers, then Morall Physicke, if the disease be greene, (I meane the diseases of the minde:) Wee haue heere Lenitiues to mitigate, if it be old, and growne to a *gangrene*, a very

The praise of
Morall Hist.

Gangrene, griefes insensible, being most incurable? We haue Corrasiuues to eate away all those corrupt tetteres that hinder the cure. This is a singular Art, and farre surpassing *Galens*, *Esculapius*, or *Hypocrates*: their cures were but ext ernall, these internall: and so much more worthy is the cure of the Minde then the Body, by how much the one is more pretious then the other. O Diuine Art! O secret mystery! The *Greekes* called this Discourse, *The life of Man*: for without it, he would degenerate from Man, and loose the best ornaments of humane nature: *The light of Reason*, *The Eye of Election*, *οὐρανός*, great indeed, in comparison of the small esteeme this world makes of it: labouring of a great burthen of impiety, an huge freight of sinne, an insupportable carriage, & feeling her own strength vnfit for such a weight, yet refuseth to entertaine a companion that would willingly and readily lighten her burden.

Distempered Age, that labours of minds phrensie, captiuated to vnworthy bondage: how long will thy intellectuall eye be shut? How long hood-winckt? If thou fall with open eyes, thy misery is greater, seeing thy fall yet would not preuent it, falling with blinded eyes: No maruell, that sees thine owne infirmity, and scornes the direction of others eyes to conduct thee. Alasse, here be many intricate Mazes, vnfrequented Laboriaths, places of imminent perrill, and thou art blind: no suspect of any Stratageme or Ambush doth possesse thee, thou promist thy selfe most security, when most beleagred with perill.

It was no meruaile if miserable *Oedipus*, runne into Brakes and Briers, when his erring feete were guided by two blind eyes? Here be many seducements: And as in the Pagan time, there were more Temples erected in honour to *Bacchus* and *Venus*, then to *Iupiter* and *Apollo*: So for one example of Piety and Religion, wee haue ten of vice and licentiousnesse:

Heere

Heere the baite of Ambition, hung out and swallowed, and like enough by a Gudgeon; there the painted Flagge of Vaine-glory, leading a troupe of vices in a Ring-dance: Heere a Silken Foole well-esteemed -- for -- *Nasci a Principibus fortuitum est* -- Hee was borne rich: There a ragged Sage descanting on Morall precepts, but neither garded nor regarded. Heere *Rosa mundi*, the Rose of worlds vanity, set on a splay-foote, making Art a couer for Natures deformity: There a plume of Feathers dangling on a Head more light then Feathers, to make *Platoes* naked definition of man true -- *Homo est Animal Bipes*, *implume*: No matter for reason: They would bee loath to be indued with more then is needefull for a phantasticke head -- An ordinary portion of reason will serue an Ordinary. O that these poiselesse Braines would but imploy their time in Morall Discourses, what excellent matter might they find out worthy the iudicious approbation of refined Wits.

A Caution for
your silken
Gallant.

Platoes defini-
tion.

It is obserued that in *Athens*, and in *Rome* also, yong Gentlemen were to bee imploied in preferring some Law in behalfe of the people: or Patronizing such as were poore, and destitute of succour in themselves: Patronizing such, and protecting them in publicke defence of their cause, or the like.

This was the first step of preferment vnto *Cicero*, defending *Roscius* against *Scilla*: and that with such vehemency, as generally hee was approued for his seriousness in a poore Actors cause. And sure generous mindes cannot be better expressed then in actions of this nature, whereby they may not onely secure themselves and their entirest affections from the friuolent assaults of irregular perturbations; but also purchase vnto him, the generall loue and fauour of such as obserue their disposition, and admire it.

By Morall reading wee vse to bee most excited to
these

The fruite of
Morall rea-
ding.

of these compassionate effects: exampled in them whom we deseruedly think of, and earnestly couet to imitate: Not taxing them vnworthily, nor commenting otherwise of their vertues, then as we receiue by Transcription from others. Former Ages (in this kinde) haue beene more charitable, but the apprehension of our owne defects makes vs suspectfull of others. As in *Rome*, if the *Pisoes* be Frugall, they are censured Parimonius; if the *Metelli* Religious, they are taxed Superstitious; if the *Appij* Popular, they are termed Ambitious; if the *Manly* Austere, they are stiled Tyrannous; if the *Lely* Wise, they are Curious; the *Publice* Aspiring, if Courteous. Many such *Mamothrepts* we haue, that censure others actions to the worst, making their owne depraued iudgements, censurers of others vertues. But Morall Precepts would remedy this obliquity, and will vs first be Maisters of our owne Affections, ere wee fish in the troubled waters of other mens errors: But this Age confirms the Assertion of a wise *Romane* Senatour: *Suam cuiusq; culpam Authores ad causam transferunt*: Or, which *Seneca* writes in his Epistle to his friend *Lucil*: *Many* (saith he) *my friend Lucilius commit faults in Rome, but will in no case heare that they committed them: the Aedile laies blame vpon the Questor, the Questor on the Prator, the Prator on the Consul, the Consul on the Censor, the Censor on the Dictator.*

Seneca.

Apologizing and defending errors, the greatest cherisher of them: For how is it possible we should amend them, that will not confesse we did commit them? But acknowledgement is a precedent directresse to reformation, according to the Tragedy words: *Quem panitet fecisse pene est innocens*. In Morall Studies much excellent matter may be chose out of that mirrour of Morals *Plutarch*; not onely to instruct youth, in the Rudiments and Precepts of Vertue: As how to beare himselfe in all occasions, how to conceale

ceale and smother his passions, with a wise ouer-
maistring of his affections; and how to redresse the
multiplicity of Iniuries by taking oportunitie by the
fore-top. But euen old men likewise, such as haue
seene many changes and alterations in their times, and
were well nigh perswaded, that all the volumes of
the world could not shew them more, then they in the
reuelation of times had scene: But seeing instructi-
ons rare to them, and vnaccustomed precepts fit for
the maturest head to plod on, they then confesse that
their old age hath bene a dotage, verelying -- *Addis-*
tendo se semper senescere: Reaping more profite by one
Morall Precept, then a whole yeares Experience in
worldly affaires.

These times,
old in yeares,
but yong in
houres.

Many old men we haue (that can discourse of the
change of Princes,) whose Gray-haires be as so ma-
ny records of what they haue seene: But alas, confer
with them of true Morall experience, and you shall
finde them as yong in houres, as old in yeares: Their
knowledge in the Infancy, though their one foote in
the graue, ready to bid adiew to the world, when they
are halfe scarcely erudiated in the preuentiu sleights
of this world: A simple age, when we haue no other
testimony that we haue liued long, saue onely our
Gray-haires, and yet the generall ignorance pleades
pardon: None so generous as those which know the
least, none of a ranked spirit, that wil cast the eie of a iu-
dicious applause, vpon the meriting labors of any man.

It is recorded, that *Licinius*, Coleague in the Em-
pire with *Constantine* the Great (being vncapable of
learning himselfe) by reason of the slownesse or bar-
rennesse of his vnderstanding, was wont to call lear-
ning the very poison and publick plague that infected
the Realme: The *Romane* Historians, haue applyed
this vanity of his, rather to his want of iudgement,
then any thing else, being not able to comprehend the
benefite of Arts.

The cause why
Learning is
contemned.

*Qui regimento
Herculeus, fe-
rus natura, ar-
dens libidinis,
consilij stolidus,
in vit. Aurel.
Maxim.*

The like of *Maximian*, who was desirous to attaine some extraordinary height in eloquence; which when he could not (by reason of his naturall dulnesse) attaine vnto, hee enuied and maligned others. Many haue we that second these, glorying in their owne ignorance; and making a ridiculous spectacle of Learning: as a superficiall ornament to accommodate more to the threed-bare Sophister, then the Generous Gallant.

I recall to minde the ancient presage vpon all Arts, and the prediction concurreth well with this time: *Three-halfe-pence for a Philosopher, and smoake for a Counsellor.* It was spoken in the declining age of the *Roman* Empire, when Vice rode in his foot-cloath, and Vertue (like a poore *Irish* Lucky) ran at his stirrop. But Morall learning illumines the intellectuall power with a better and cleerer fore-sight; shewing the difference betweene goodnesse and appearance: for true Morals loue not to garnish their portraictures with shadowes.

*Mitte ambos
nudos vel igno-
tos, & videbis.*

To whom
death is not
terrible.

The best meanes to distinguish betwixt the ignorant and morally instructed, is to put them into their habilliments of nature, send them both forth naked into the world, and their distinct characters will appeare more manifest. Alasse, the Moralist cannot discourse of what the world most affecteth; hee sees the ambitious man rousing at vnsetled ends, meaning to ingrosse the whole world to himselfe; he smiles at his illimited desires, and wonders whereto his fond purposes tend: he considers the euent, ere he take in hand the meanes, and hates desire of popular praise, or ostentation, lest he should grow proud by forraigne obseruances: he entertaines death with a cheerefull brow. Terror of death is not terrible to one prepared for her ere she come; alwayes taking her, as one of the necessities of nature, and ineuitable, meditating of her, as one---

*Qui finem vite extremum inter munera ponit na-
tura.*

tura. These considerations euer fortifie a good Morall against the violence of all assaults inward and outward; apprehending his substance, and composition, to be such, as cannot barracadoe it selfe against the encounter of nature.

Agathocles, that tyrant of *Syracusa*, in all his tyranny, had a good Morall statue to represent to him the Idiome of his mortality; hauing the vpper part of his Image made of Marble, Gold and Iuory, but the feet of Earth, to intimate of how weake and infirme ground, he and his goodly promising person stood. O if we should but reade the choyce variety of Diuinely composed sentences, comprised in those elaborate workes of the ancient Morall Historians: they would moue vs to no lesse apprehension of our owne weaknesse, then if some expert or curious Painter, (*Apelles*-like) should portray to vs euery part and lineament of this little man we carry about vs. Morality (saith a good Morall) is mans Anatomy; it shewes euery part of his body, how composed, how disposed: and prescribes how this excellent composure may be best preserued: It deales not by predominancy of Planets, (as our ponderous burthens of Nature calculate,) but by an euen symmetry of Vertues gouerning the inferior Spheares, the bodies liniaments. Nor deales it like your phantastike Musitian, that bestowes more charges on the Couer of his Instrument, then the Instrument it selfe: but by the couers debasement, augments the excellency of the Instrument, the diuine faculties of the soule.

An excellent
observation by
a Tyrant.

Morality mans
Anatomie.

But I may seeme to run too farre in this subiect, confounding Morall History with Philosophy: which though I might defend for Morall Philosophy, is nothing else then a globe of Morall precepts drawne from Historicall grounds; yet to make mine own passage more smooth, I will descend to the next branch of History, intituled *Physicall*.

The feuerall
kindes of phy-
sicall obserua-
tions.

These two
beasts, in na-
ture & feature
different, by
one peculiar
Nation (*Ae-
gypt*) equally
reuerenced,

What princes
best affected
these studies.

Histories *Physicall*, be especially conuersant in the search of the natures of things: approving that opinion of the Phylosopher: *Ea Physica sunt, quæ Naturas rerum explorare solent*: whether things animate or inanimate; in liuing Creatures, as in the search of Beasts, Birds, Serpents, and the like; and of vegetiue Bodies, as Plants: In creatures inanimate, as in the scrutiny of Mettals, the distinct natures of stones, &c. With which discourses the greatest Emperours haue beene delighted. Those admirall workes of *Plinie*, *Aristotle*, and *Ælian*, with many others, are sufficient to erudiate the most incapable in these relations: where they doe, *Abditarum rimari*. Here describing the very intimate natures of Beasts, the rare and incredible vertues of Plants, and Hearbs, the virulent natures of Serpents, and the attractiue powers of Stones, Mettals, and the like. The *Crocodile*, a most dangerous beast, (frequenting the Riuer *Nylus*) and a profest foe to man: The *Ichneumon*, a little creature, yet powerfull in her selfe, and in her power a profest foe to the *Crocodile*.

To set downe the feuerall properties of all, or of most sorts of Beasts, would craue an ample Volume of it selfe: I will onely (as in my former discourse) expresse the vse of Naturall Histories, and to what persons most accomodate.

We reade of diuers most famous Princes and Monarchs to haue applied their mindes to the search of these studies: *Alexander* (otherwise most potent in Armes, and sole commander of the world) addicted his minde to the scrutiny of these rarieties: as may appeare most manifestly by his letter (at this day extant) to his maister *Aristotle*, containing the strange proportions of beasts, with their natures; which during his *Indian* warre, he had obserued: describing the strange and vheard of qualites of the *Indian Aspiokes*, *Cerasts*, and many other kindes of Serpents, continually infesting

infesting his Army; professing (as he himselfe writeth) he found more difficulty in discomfiting beasts, then subduing men: for the one sort assaulted him when his Troopes were well disposed, cheerefull, and full of alacrity: but the other inuaded him by night. *Ita ut ne in castris quidem nimium ocij detur*: Alwayes was this puissant Prince much giuen to see the naturall qualities of beasts, so as no present could bee more gratefull, or acceptable to him, then some strangely natured sauage, making excellent vse of this Theory, appropriated to the natures of men: which vpon all occasions (with singular delight) hee vsed to apply vnto his Nobles disposition, which attended him.

Those noble and couragious Dogges, which were sent him by the Kings of *Albany*, much contented him: Couragious Dogges.

They would not stirre at small beastes, disdaining them (as it were) in the ouer-flow of their courage, contemning any encounter but with *Lyons*, and *Elephants*. This magnanimity could the valiant Emperour apply well enough to himselfe: Hee saw his owne nature delineated, or charactred (as it were) in their courage, Scorning to triumph on the conquered, solacing him euer with this extreame, yet cheerefull comfort: *Supremis sperare salutem*.

The like desire of exploring the naturall properties of beastes, possessed *Sextorius*: one no lesse prouident, to shelter himselfe in aduersity, then in all his actions continent, amidst his prosperity; who after his regiment in *Spaine*, erected many places for taming of wild beastes, delighting exceedingly to see the aptnesse of some ioyned with a certaine naturall flexibility, and the backwardnesse of others, retaining euer a certaine semblance of their first Nature, so deeply imprinted, as difficultly removed. Natures of Beasts. Nay what Stratagems vsed he (by his white Hart) to support

Alba Cerva
Plutarch.

and gouerne the whole Fabrique of his declining Estate: Implying that by his Hinde, or Hart, he receiued instructions from *Diana*, which the people (with such superstition) beleeued, that by his glory he conquered enuy, enlarging the bounds of his iurisdiction, and making his exile the symbole of his renowne, till by the bloody conspiracy of *Perpenna* and *Antonius*, he was depriued both of Crowne and Life.

Demetrius a worthy Souldiour, and one well meriting of his Country, was much inclined to this Study: So as at home, if at any time sequestred from his more serious Affaires, he conceiued exceeding pleasure and delight in the portraying of those beasts he had scene: Excellent he was in the frame of any similitude, but more diuine in his owne; being of that exact forme, elegant constitution, and sweetely mixt Complexion - *Ut à pictoribus, sculptoribusq; ei similis non potuerit effugis*: A rare Modell of Nature, when (by Nature) he was imparralleld.

Natures of
Plants.

Alcibiades, no lesse deseruing, yet worse censured, was well experimented in the Natures of Beasts, but more in Plants: hauing an hearbe, euen to this day (amongst our Apothecaries) called after his name. *Alcybiadon* - or the Wilde Buglosse.

Natures of
Mines.
*Plutarch &
Suet.*

And for Mettals, Minerals, or the like. None more accommodated to such Studies then that Soueraigne of *Romane* hearts *Augustus*, hearing his *Lapidary Dioscorides* with especiall delight: So as in time hee was not onely able to distinguish of any Stone, but to describe their Natures: Vsing likewise the Art of Alchemy, more expert in their recalcinations (saith the *Romane* Historian) then the best Professours of that time, and consequently I may conclude then the grosse Quacke-saluers of our time.

Expedient not
necessary.

You see it is no disparagement for the Generous, or Heroicke Spirit to bee Studied in these Notions: since the peerelesse for Valour, and true Resolution haue

haue Dedicated themselues vnto them : yet would I not haue them so besotted, or bewedded, to these Studies, as to forget more important intendments: I confesse these are rather to make a man compleate, then exactly necessary, and a superficiall knowledge is sufficient for learning of this Nature : and well do I approue of that Ornament of Learning (the best lustre to the Schoole of Arts) where he would rather haue a Gentleman superficially seene in all, then profoundly learned in one : Too much retiring to these Studies, accord not with grauity or State, but to discourse (by way of reason) without Sophisticall Argumenting well beseemes the most Generous minds.

It is an happy thing to keepe a meane in wisdom, not to striue (in an ouer-flow of vnderstanding) to out-strip Nature, in the investigation or search of Naturall things : A little will serue vs in indifferent things, and more it reliseth of discretion, to know when we haue enough; then, with an vnbounded will of affecting knowledge, superstitiously to know more then Nature hath prescribed.

This excesse in desire of knowing, hath beene a contagion, that hath infected and poisoned the maturest Studies: especially in things so impertinent, as when the pitch of that they expected was attained; Their knowledge conduced no more to the profite of the Repub: then if with *Endymion* they had slept their time, and passed their life ouer in a fruitlesse silence. It pleaseth the Orator to tearme such a Study -- *Inuicilis mentis agitatio*: Sayling in the troubled streame, where a more cleere and calme passage doth shew her selfe. Thus I approue in these Naturall Discourses, a superficiall Discursiue Knowledge, to exclude Ignorance, but no such affectiue height, least in so exquisite a search of Nature, we should show our selues Naturals. Wee say the Generous should be but *Mediocriter Doctus*: I need not insist vpon the perswasion, wee haue too
many

*Hinc inclyta no-
mine truncus
exhibuit.*

many of *Iuvenals* painted blockes in the way of Learning, that neuer meane to come neerer. So as I may answer, as an *Athenian* reasoned, what the cause should be why there was such an ebbe of good wits in *Athens*: because (saith he) they run into the Sub-verbs, and dwell with *Lais*.

The best and ripest wits are most subiect to corrupting, concurring well with the natie deprauation of these times, where *Medeas* Rule is made an Axiome, euery one with *Lincius* seeing the best, but with blinde *Baiard*, depriued of the eye of their election.

*Eone materna
cura se prouexit*

Too much of them: our Treatise requires a better subiect, then such stains to their Countries fame, and pristine honour, making her complaine, as *Rome* did in time of old: *Eone vos produxi, &c.* Is this the fruit of my long labour, the freight of my race, and the reward of my motherly loue, to bring you vp, and then (like *Vipers*) to sting me that hath nourished you? Well then, my blessings must bee turned of necessity vnto execrations: and that breast which first nourished you with the milke of comfort, must be the very sepulcher to interre you that buried my honour.

Thus did *Rome* hollow out her complaint against her ill-nurtured issue, and no lesse cause *Albion* against her vndisciplined race, that seeme as if they were, *Fruges consumere Nati.*

But to proceede in our discourse: Histories of this Nature, are very needful for professors of Phisicke: for how shold they conceiue the true Art of composition, if the simples wherof the compounds are made, & their vertues be not perfectly knowne vnto them? *Brasennus, de examine herbarum*, exemplifies this discourse more fully, I will referre them to that place, not entertaining that subiect which is but superficially translated to me; and I haue alwayes made that obseruance (in way of axiome) to all my readings, which *Siluius* in his booke, *De Simplicib. Medicament.* inioyneth himselfe:

himselfe: What Art soeuer a man knoweth, let him on-
ly exercise and vse it: For otherwise he shall but de-
scriy his owne Ignorance, as I haue noted in some:
Quos cum nescire piguit, mentiri non pigeat. An odious
scandall to a generous-minded Scholler, to write that
which he is ignorant of himselfe; Lesse ashamed to
lye, then to be defectiue in knowledge. But especial-
ly some we haue of this sort, that lie vpon their know-
ledge: Some (as in *Traians* fabling Age) write Arts of
Horsemanship, that neuer rode otherwise then *Age-
silans* with his children, on Cocke-horse. Others can
exactly prescribe times for planting, sowing, reaping,
and the like; playing the good Husband-man (I pray
you marke him) that neuer read *Virgils Bucolickes*:
These are vsurping wits, presuming on the affable cen-
sures of these depraued times. Ignorance can Apolo-
gize herselfe: for what writer now a dayes weares not
that liuery?

To our History: These naturall discourses of the
qualities of Beasts, Birds, Serpents, and other Crea-
tures, be likewise especially needfull for Diuines: they
may amply dilate vpon the admirable workes of their
Creator, by the suruey of his Creatures. For euen all
Birds and Beasts (if exactly considered) shew the in-
finite power of the Almighty; not onely in creating,
but infusing such diuersly-affected natures and dispos-
itions in them. The witty Emblematist also drames his
pretty inuentions from these resemblances; portray-
ing the creature, and annexing his deuice to the Por-
tray.

Emblemes of
Birds.
The contem-
plation of the
Creature mi-
nisters admi-
ration in vs to-
ward our Cre-
ator.

Nay, they are very motiue perswasions to the ac-
knowledging of our owne weakenesse and infirmity:
spurres to thankfulnessse, as that excellent Embleme
where a *Larke* was pearched, with these verses:

*Cantat Alauda Deo laudes gratissima summo,
Hinc nos ingratos grata lacecit auis.*

*Vid. Sambucus
& Alciat.*

Englised thus.

H

The

*The early Larke her gratefull minde displaies,
 Discanting morne by morne her Makers praise:
 Whence she doth taxe such as vnthankfull be,
 That haue more cause, yet giue lesse thanks then she.*

We haue many such witty Emblemes, well befitting the most Christian vnderstanding to contemplate; drawing the inscrutable wisdom of God from the excellency of his Creatures: the diuerse formes whereof generally varying, their different natures in few things concurring, and their continuance so mainly discording, may minister to the greatest Atheist, no lesse cause of admiration, then cause of execration of his irreligious and damnable opinion.

The distinct
 natures of
 beasts expressed.

Here the *Hyene* (as *Plinie* relates) can imitate the voyce of any man, and that so neerely, as his voyce can hardly be distinguished from the voyce of him he imitateth, taking his denomination from the *Greekes*, according to his naturall rapine.

There the *Fiber*, or *Beuer* (by what instinct humane wisdom could neuer reach to) to satisfie his couetous pursuer, bites off his owne stones, being the price (he knowes) for which he is pursued.

Here see the dissembling *Sphinx*, able to personate any passion, either of ioy or sorow. There the wonderfull Nature of the *Rhynoceros*: the *Lyon* so naturally valiant, as not to be daunted; yet behold the silly *Cocke* can make him tremble. Then represent to your generous reading, the naturall enmity betwixt the *Horse* and the *Beare*, the *Wolfe* and the *Lyon*, the *Fox* and the *Badger*; such a native disagreeing remaines among these beasts, as their hatred is implacable; euer pursuing their enemy with an inueterate hate: for an enmity ingrafted by nature, cannot be suppressed by lesse then nature.

Many conflicts were instituted in *Rome* (at solemnization of any festiuall, or in remembrance of some memorable

morale exploite atchieued) betwixt Beasts: whence the *Romanes* gathered great knowledge, seeing the remissnesse of some natures, and the eagerneesse of others. Some of an vnquailed spirit, yet in strength vnable to maintaine their spirit: others (like our vnweldy Epicures) sinowy and fleshy enough, haue strength at will, but defect of courage so curbes them, as the ouer-flow of ability waines in the rising; not daring to encounter with one of lesse strength, but more vivacity.

When *Fabius Maximus* went in Embassage to *Pyr- rhus*, Prince of *Epyre*, with whom (at that time) the *Romanes* had warre: he denounced open hostility against him and his territories, for not performing some conditions included in the league. *Pyr- rhus* to terrifie *Fabius*, commanded his Guard to place an *Elephant* behinde the Arras, that at their next parly, *Fabius* seeing so terrible a beast, might of his owne accord sollicite peace. But *Fabius* (though one at that time vnacquainted with such sights, for neuer were any *Elephants* then seene in *Rome*) hearing him send out his hollow voyce, replied: *The sound of a Roman Ram will be more terrible then the voice of an Epyrian Elephant*. But these grewe afterward to publicke spectacles: so as in any Triumph of some victorious, or puissant Captaine, there were many *Elephants*, *Ounces*, *Panthers*, *Tygers*, and other sauadge beasts slaine, offering them (in triumphant manner) to the Temple of the Goddesse *Victoria*.

Varro, a *Romane* Peere, one to whom the *Romane* tongue was much indebted, did illustrate the Annals of *Rome* with their ceremoniall triumphs; shewing also what beasts were wont to be sacrificed to the Gods, and for what cause that institution was obserued; If ticuissent, Galthe victory (saith he) was purchased with the losse of bloud, they vsed to sacrifice to *Mars*, a Cocke; but if without bloud, they offered an Oxe.

Vide Lucium Flor. in 1 lib. de Sab. Bell. & poslea de bello Tarent. cap. 18.

Si multo sanguine victoriam obtinuerit: si absque sanguine, Bouem Marti immolarent. &c.

These naturall descriptions of beasts are very delightfull to the generous Reader; they are very fit for illustrating any Subiect; making comparison betwixt the Natures of Beasts, Birds, or Plants, and other materiall subiects of our discourse; comparing lust, incest, and such lasciuious exorbitances to the *Lapwing*, represented by *Tereus*, the rauisher of *Phylomele*: Inferring by the *Spider*, arrogancy, or pride, that durst compare with *Pallas* for preëminency. By the *Cormorant*, grating oppression, fencelesse and remorselesse of others miseries. *Progne* (in a *Swallowes* habite) implying the swiftnesse of reuenge to murder.

In the Beasts of the Forrest this may likewise be obserued: the *Lyon* (a fierce beast) of an heroicke nature, contemning the dejected ones, nor caring to feed on Carrion: He is of a Maiesticke disposition, and hates to be vngratefull for the least benefites receiued: If the Mouse rid him of base seruitude, he will finde time to requite her loue one way or other. This may represent the person of a King (for indeed he is the King of beasts) who scornes to triumph ouer the subiected, but to tyrannise over the proud.

Resemblances
in beasts.

The *Elephant* resembles a man prest downe with honour; being once downe, he cannot rise: he is like some great man, who puffed vp with the prosperous gales of his fortunes, can finde no knees of legiance, or submission to either Prince or State; his ioynts are inflexible, and the load of his honour insupportable: once downe, impossible to rise, but by some vn.vsuall occurrent.

The *Wolf*, (a State-gormandizer) preyes vpon the innocent, suckes the bloud of the Orphane, impaires others meanes to enlarge his owne: cruelty is the habilliment he best liketh, making the state a wilde Forrest for euery Sauage to liue in, but a shambles for the poore silly Lambkin to suffer in.

The

The *Goate*, your wanton and sensuall Amorist, that skippes here and there, in euery brake of vanity, till so entwined, as the sale of his reputation makes him beg for a good Name: but the Eyes of Generall Obseruance are not so dazeled, they haue scene his Heart, and registred his follies.

The *Beare*, one that portends by his Birth, what he will be: an vnhandsome peece of flesh; one that needs licking before he be brought to fashion: Heeres Natures deformity, charractring by the foulness of the body, the filthiness of his disposition: Tyrants we haue had of this resemblance, who came the wrong way into the world, but to intimate what wrongs they would do vnto the world. But now of tamer Creatures.

The *Lambe* cannot drinke of a troubled Spring, no more can Innocence.

The *Hare* euer sleepest with open eyes: so doth good Providence.

The *Cony* is fruitfull and fearefull: So is Nuptiall Chastity.

The *Emmet* is in Summer euer fore-seeing a Winter: Such is good Husbandry.

Shall we proceede in Birds likewise; and examine their Natures?

The *Turtle* for Constancy: The *Crane* for Vigilancy: The *Robin* expresseth his loue to Man: the *Nightingall* to women: None more industrious then the *Larke*, more laborious then the *Wren*: more odious to her selfe, and others, then the *Cuckow*: More Heroicke then the *Eagle*, more Base then the *Buzzard*.

Then obserue what secret instincts giuen to certaine Birds, to prognosticate the euent of things.

The *Crow* a fore-teller of what weather will come to passe. The *Halcion* or *Seamew* remarkeable in prediction of stormes, and the *Swallow*, *Craue*, and many others, exact obseruers of Seasons.

Other Birds there be that haue more Humane feeling: *Pliny* reports that there be certaine Birds which howle exceedingly at the Ecclipse of the Sunne; as if naturally moued by som (by some miraculous influence or instinct from heauen) to suffer with a Diuine Body, so extremely suffering: Let vs descend to Wormes, Serpents, and Creeping things, we shall see in them distinct Qualities also.

Natures of
Serpents, and
of Pagan ad-
orations.

See the dis-
course of *Asia*,
and *Affricke*,
entituled: *The*
Fardell of Fa-
shions.
In Aulular.

The Serpent *Pareas*, creepeth on his Taile, and with the sharpenesse of his belly makes a furrow vpon the ground where he crawleth.

Strange things be reported of the Serpent *Saraphis*, adored by the *Egyptians* as a God: Some feeding vpon raw flesh, intimating their rauinous Natures: Others on fish (as diuers Serpents) liuing vpon the Banke of the Riuer *Nilus*: Others on Plants, and the fruit of Trees, which *Plantus* expresseth by the Vine-fretter.

Matura Vitis folia Inuoluolus carpit.

But other creeping Creatures there be very beneficiall to Humane Society. The *Silke-worme*, whose labours make our Silken-Gallants. To that excesse are we come, as our brauery must be maintained, by the diligence of the simplest creatures, cloathing our selues with the very Bowels of Wormes; Wonderfull is their Generation.

Stell. de con-
tempt. Mundi.
Singula solatia
singulis malis ob-
uiantia prepa-
rauit deus. Au-
gust.

The *Adder* in her selfe obnoxious and hurtfull, yet she casts her skin (to expresse her good meaning to man) an excellent cure to many diseases.

The poore Worme, of her selfe, neither greatly harmefull nor profitable, onely (by a Synonymy betwixt Man and Her) she is the best Mirrour of Humany Glory, an Embleme of our Mortallity: and an importunate Guest that will come to banquet on our bodies, though not invited: Shee is called *Vermis* (*quasi inermis*) shee can but turne againe, that's all the defensue, or offensue weapon she hath ready.

These

These silly contemptible Creatures be especial Motiues to a good Man, of Thankfulness: the example we reade in that deuoute Father *Anselme*, who walking on day in his Garden, and seeing a poore worme crawling vnder his feete, presently applied this Christian-like vse to himselfe.

The worme a Motiue of Thankfulness, and the best Character of humane frailty.

O Lord, thou mightst haue made mee like this Worme, contemptible and base, so liue in the holes and caernes of the earth; But such was thy mercy, as thou wouldest not, bestowing on me thine owne Image, that thy similitude might bee glorified in mee: A comfortable Meditation of a zealous Father, and worthy our obseruation.

We will now discourse of the skaly fishes in their kind, that the Maiesty and Power of God (by giuing such diuersity of Natures to Fishes) may appeare in the Depths, as before it was manifestly expressed vpon the earth, and all dry places: Here is a tyrannicke power euen in the Ocean, and an absolute gouernement without restraint of power: Here is a Muscicall concordancy likewise; a Diapason of Sea-inhabitants. The *Dolphine* playing a soft straine, resembling a meane: the *Sturgeon* (swimming against the Streame) sharpens her Note, more neere a Treble: the *Iulis* a smoth Counter-tenor, and the rowling *Porpoise* the Base.

Diuersities of Natures in Fishes.

Iulis vide Plin. nium quam tenacem piscem appellat, &c.

Here is great enmity likewise for predominancy: And that amongst the greatest, the *Oroke* with the *Whale*: The *Cuttell* with the *Thorne-backe*; the *Sea-horse* with the *Sea-urchine*: Many rare vertues in little Creatures: With what strangenesse the *Romora* (a fish of small bignesse) holds a Ship, when in her full Saile? How wonderfully the *Torpedo* deliueis her-selfe, being taken by the vnhappy Fisher? Disgorging her owne bowels, to stupefie the Taker, with an vncouth amazement.

Contention amongst Fishes.

The *Acipenser*, or which *Pliny* calls, *Sacer piscis*, feeds on nothing but mans flesh, implying a caueat to man:

man: that hauing so many enemies euen in Earth, and not free from them in the Depths, should not spend his time in security, but preuent the enmity of all creatures by a dilligent and vigilant care to himselfe. Long could I protract this discourse, but two material parts of this Relation will hold me from insisting longer: The first whereof first offering themselves, be Plants and Vegetatiue Bodies.

The Study of
Kings in
Plants, Herbs,
and Fruits, &c.

The wisest of all Kings was much conuersant in these Studies, knowing euery Tree, euery hearbe, and euery flower: *A Cedro Libanon vsq; ad Hyssopum supra parietem*: An excellent commendation in a King; not addicting his minde to other things then the purchase of Knowledge, euen in inferiour things: that a generallity of knowing, might make him worthy of gouerning.

Probus the *Romane* Emperour, who succeeded *Florianus* in the Empire, was much addicted to Planting, and distinguishing the natures of Flowers, the vertues of Plants, with proper obseruances accommodated for the knowledge of all seasons, apt for grafting, Stilling and the like: Planting the Mountaine *Almus* scited neere *Syrmius*, and the Mount *Aureus* in *Mesia* the Higher, with Vines.

The like we reade of *Galerius Maximinus*, Surnamed *Armentarius*, and many others of the *Romanes*, whose diligence was much employed in such pleasant affaires.

To what especiall resemblance these Trees bee accommodated.

Resemblances in these vegetatiue Bodies, requires obseruance; To see the Vime like a fruitfull mother of many faire children, sending out her ripened clusters, faire blossoming Sprigges, and infinite store of pretty Slippes, imitating their Mothers fruitfulness, and bending with her owne Burden, as not able to support herselfe without some stay or vp-holder: The pittifull *Elme* stretcheth her armes out to beare her vp, in pure compassion moued to helpe her, that in
her

herselfe and fruitfull Issue, was so helpfull vnto others.

The Vine seemes sometime to weep (for teares indeed she sheds) as if in Throwes and paine of her labour: These teares distilling from the Vine cure the Leprosy: So as she seemes both Fruitfull and Soueraigne, yeelding no lesse comfort in her teares, then verdure in her spraires. *Plinius.*

Many of these teare-shedding Trees there be, as Teare-shed-the *Myrrh*, dropping Amber, and the *Rosined Fyrre*: ding Trees. These by allusion may seeme to commiserate our unhappy states subiected to miriads of anxieties, by the taste of one Tree, whose dismall fruit made vs wretched.

Some Trees we haue for harbour and Shadow onely, resembling our dissembling Professours; whose externall appearance makes great show of a fruitfull inside, when nothing, saue a meere naked pretence of Piety, remaines in them.

Others for fruit, without any store of blossomes, and such be they as desire rather to be good, then so accompted.

Some Trees pine away, as if surprised with an amorous passion, exemplified in the Box: Others shew by their freshnesse, to whom they are consecrate, as the Myrtle. *Buxus amatori languere similia visa est, palor inest illi pallet & omnis amans. Alciat.*

Some loose not their colour in Winter, like the patient man, who beleagred with the worst of fortunes oppositions, neuer changeth countenance for the matter: but like that *Venetsan* Motto writ in Triumph: *Nec fluctu nec flatu mouetur.*

Others not subiect to any hurt by Thunder, as the Bayes: resemble the sincere Conscience, not discomfited with any assault, or dismaied with any terrour.

Sweete Odours, Flowers, and all other Beauties strowed vpon this Artesiiall Carpet garnish the earth,

A resemblance
of Odours,
Flowers and
other Beau-
ties to the in-
ward Graces
& Ornaments
of the minde.
Of Pretious
Stones.

*Julium Casarem
spe Margarita-
rum, Britanni-
am petisse.*

as the internall vertues inhabiting the minde do the Soule: This discourse more concerning the Hearbist, then Historian, makes me more brieft in the handling hereof.

For Stones, and all kinds of Minerals, it is a knowledge worthy Gentlemen: wherein I may likewise comprehend the ancient knowledge of Coines, in what Emperours time, and their severall inscriptions.

We read how *Julius Caesar* came into *Brittany* in hope to finde Pearles; though *Caligula's* trafficke seemed lesse worthy, commanding his Souldiers to gather Cockle-shells.

It is a very generous quality, (and sometimes hee shall be put to his iudgement) to distinguish rightly and exactly of Saphires, Emraudes, Diamonds, &c. This requires exact iudgement, lustres may be giuen to Glasse, as well as Diamond: Adulterate Gemmes, passe current with our Nouice: The Siluer-Smiths of *Ephesus* haue instructed this age sufficiently, and fraud must be incorporate to euery Profession.

If these Gemmes, I talke of, were ornaments of the minde, I should desire longer to insist vpon them: but being (as these times vse them) rather sements to ensnare and entrappe, then attractive motiues, according to their Native Properties, being ordained as resemblances of vertues: I will not dilate of their vallewes, onely of their power, more pertinent to my Discourse, and better according with my knowledge, who *Aeschylus*-like, haue long time drawne water out of anothers Cesterne, but neuer filled mine owne Bucket.

The vertues of
Stones descri-
bed.

Many excellent vertues of Stones, doth *Pliny* in his Natural History set downe vnto vs: As some haue power to frustrate the effect of poyson: Others very powerfull against the operations of Magicke Spels, With-craft, and the like: But as a Iudicious Commentary writes of him: *Multa scribit, quae mebercule vera*

non existimanda sunt : Yet to stand in suspence with vs (for the reuerence of such a learned Authour) because their effects haue not bene as yet tried of vs.

Many things (I confesse) seeme by all probability like the *Amalga*, to haue more Moone then Sunne in them : But the experiments which we haue in some, makes vs more credulous in others.

The *Diamond* (whose Character is not to be razed) resembles the pure Impressions of vertue we haue receiued, and which is traduced to vs by the intellectuall eye of the soule, which in no case should be razed or abolished in vs, but to be augmented with a greater encrease of vertues: It resembles also the truly Charitable man, that to do good to others, impaires his owne fortunes: For the best Motto that euer was made of the *Diamond* was this: *Dum formo, minuo.*

The patient man like the Stone *Gallasia*; Hard as the *Diamond*, cold like Ice, not to be fired. Or the Stone *Amazantus*, once on fire wil neuer go out.

The stone *Mithrax* (saith *Pliny*) is of a perfect colour, till opposed to the Sunne, and then it looseth his colour: It alludeth to many of our painted Sepulchers, our She-puppets : None more cleere, or amiable-coloured then they, till the Sun glitter on them, and their slightly laid on varnish, presently then dissolueth: *Quantum mutatur ab Illa* : True *Sodoms Apples*, no soonertouched, then to dust and corruption turned.

Strange effects in Stones.

Topaz, her opposite (in Natiue vertue) shineth most in the thickest darkenesse : The very Idea of Vertue her selfe: The Clouds cannot interpose themselues betwixt her, and her Natiue lustre : The *Glo-worme* glitters not more by night, then it doth in obscurity : A pretious Stone fittest for these times, and an ornament wel-beseeming the greatest Personage : For the Cloude of Errour should not be able to obscure their thoughts, euer bending their course to the mark of honour.

Allusions of certaine Stones to internall graces.

To recount the vertues of all, were a superfluous taske, for so should I make a Collection meere of

what hath beene written before, I onely set downe with my selfe, to extract the speciallest, and to make resemblances of them with the Natiue proportions of such things as are most vsuall obieets to our outward senses. I will briefly touch the admirable deuices of Minerals, and so proceede to my intended Discourse.

Of Minerals.

Mines the lower laid, the better: in them we discover (as it were) Nature of her hidden Treasures; yet the earth, like a kinde and bountifull Mother, willingly vnrips her owne breast, to enrich her children, the diuers veines, and cordons which wee find there, like hidden or concealed streames, hauing filled vp their Treasure-channels (because so long time vnemptied) minister store of all Mettals vnto their Digger.

Cæsar in his Commentaries, seemes greatly to haue delighted herein, hauing so quickly found out with what sorts of Mettals, these *Brittaine*-coasts most abounded: Some we haue of these Mineralists that by the superficies of the earth, can iudge, what kinde of Metall best agrees with that Soile; and without piercing the ground (can prettily well) presage the euent of their labour: Their Studies deserue cherishing, being grounded on honest foundations, and such as haue much benefited their Countrey by their industry.

The northpart famous for Copper-work, by their labor and industry yeelding no small benefite to their country.

The North-part in their Copper-workes most labourious, merite their share of commendations; both profiting themselves, and yeelding an ample gaine to the Kings Reuenues out of their labours. The most pretious Mines haue beene euer found out in Regions least inhabited, and where the Inhabitants could make little or no vse of so large a bounry of Nature, as to this day among the *Indians*, men that would exchange their preciousst things for trifles: like *Æsops* Cocke, preferring a Barley-corne before

before a pearle.

Yet in these labours (in themselves praise-worthy) I altogether disallow such (of which our reading ministers too many examples) that haue digged the Sepulchres of the dead, to finde some hidden treasure buried with them. A sharpe law was enacted (for this end) amongst the *Egyptians*, (which nation vsed to interre their chiefeſt Jewels with the dead party) that whoſoeuer ſhould violate the ſacred rites of the dead, by digging vp their Treasures incheſted with them, ſhould be buried quicke.

A pretty ſtory to this purpoſe is recorded of *Semyramis*, that valiant Queene of *Aſſyria*, who before her death, commanded that a faire Monument ſhould be erected ouer her, vpon which ſhould be ingrauen this Inſcription: *Whoſoeuer ſhall digge vp this ſtone, let him but looke vnder it, and he ſhall finde an infinite maſſe of treaſure.* *Cyrus* hauing conquered that people, chanced to come where that curious monument was erected; and ſeing this Inſcription vpon it, preſently commanded the ſtone to be taken vp, which being done accordingly, he found no treaſure, but this caution of better value then all treaſures: *None but Fooles and Miſers, would digge vp the bones of the dead.* A reward well fitting the miſerable deſire of an inſatiate minde.

I might annexe to this Diſcourſe, the excellent ſtudy of Antiquities, and ſpeake in part of them, But our coaſt is freighted with ſuch elaborate Antiquaries, as the digreſſion might ſeeme leſſe neceſſary: through all the body of this diſcourſe (including Phyſicall Relations) I haue but ſhadowed the chiefeſt, without intention to entreate of euery particular, vſing *Valerius Maximus* words: *Quis omnis cui geſta modico voluminum numero comprehenderit?* I will deſcend to *Mixt Histories*, which was the laſt branch of my diuiſion.

Mixt Histories are compoſed, or compounded of *Mixt Histories*.

Mixt Histories
composed of
all kindes.

all those three, of which we haue sufficiently entreated before. Variety of subjects best agree with the frame of these writings: they expresse to the quicke, not only what was done discursiue, but what should haue beene done morally, and deriuing the euent from probable causes, arising from nature, they conclude their discourse, making it vniuersall. Some haue stiled these *Miscellanea*, because a commixture of all affaires; they playing the Morall Phylosopher as well as Historian: comprehend all which the other could any way seeme to entreate of; being the abridgement of all relations, and in themselves sufficient to produce incredible effects: they require especiall reading, ripe iudgement, and an apt disposition withall to make their members, so diuersly hanging, vnite in one maine body.

I approue of *Salustys* opinion: *Ex his Negotijs quae ingenio exercentur, in primis magno usu est memoria rerum gestarum.* Yet of all those Records, none in themselves more eminent, because none more elaborate then mixt Histories: they contract in one leafe (as it were) what a whole volume could scarcely comprehend.

These require
a generall
knowledge, &
extend further
then all the
rest.

There must be a generall knowledge in these discourses, making a well-composed body of many scattered limbes, gathered from the reliques, or ashes of their deceased Authors. For as a good Limber will not see any blemish in his portraiture; but (ere he hang it out) will desire to make euery part and proportion in a kinde of correspondency, to moue a more deepe impression in the beholder: So should there be an equall correspondency in these kinde of Histories, letting no discourse passe (if of consequence) without a mixture of both Morall and Physicall reasons; lest one little blemish (one omission of either) should be a disparage to the whole. Here *Antomcedon*-like, he should set out vertues table, making his life a globe of precepts: There, like an excellent Naturalist, he should dilate vpon the natures of things, or probable reasons

(as

(as I said before) deriued from Nature. The maister-peece (like the warpe in the web) is Discourse: for these Buttresses, without a maine foundation, would soone decay.

Wits compared to Soiles: some naturally fruitfull, without forcing: others, without continuall labour and tillage, will bring forth nothing but rares (or the Husbandmans teares.) Some fit for Barley, others for Wheat, Dates, or the like: and some most apt for Misfellane. So in wits, some naturally ripe & forward; others require a more deliberate dispatch: the one more present, the other more solid. Pregnant & ripe wits are not so good, they are like a Rasorkeene and sharpe, but his edge is soone rebated. One compared them, & not vnfitly, to soft wood, ready to receiue any impression from the Limber; but for warping, is vnable to keepe, and therefore not fit for any worthy, or curious Portraiture. Such wits are these, which be rather fit apt for inuention, then iudicious scanning of any Authour: they can inuent, better then extract; and consequently vnfit for these mixed Discourses whereof we now entreate,

A iudicious
distinguishing
of wits.

Exquisite labour is the producer of these Histories; which (for the most part) is intolerable to your sharpest wits; being rather for the present, then any serious deliberation.

Salust in his *Iugurthine Warre*, includes a pretty commixture of Histories; as if he had intended to make a president for relations of this kinde, where he brings in *Adicipsa* vpon his death-bed, speaking to his sonnes: *Equidem ego regnum vobis trado firmum: Si boni eritis, sin mali imbecillam.* Wherein he so lively characters the state of Princes, and the morall instruction of a Father dying, to his Children, with the seuerall natures and dispositions of them; that it seemes hee purposed to instance this kinde of writing in so excellent a subiect. Here he shewes dissimulation in a Prince,

Example of
mixt histories.

Prince, euen at his end : there an vnworthy plot of an adopted sonne, seeking to reigne by indirect meanes. Here *Micipsa* exhorts them; with, *colite talem hunc virū, imitamini virtutem*. Yet he intimates withall, his feare of aspiring, seeing his nature so boundlesse. There he describes the iealous doubts, and perplexed windings of *Adherball*; there the drooping spirit of *Hyempsall*, and the royall disposition of *Ingurth*: so as by reading their diuers natures, one might coniecture for whom the gouernment of *Numidia* was reserued.

Mixt Histories
most fruitfull.

These Histories are most fruitfull, they draw both attention, and they comprehend in them great plenty of instruction. Attention by their variety, instruction by their morality; including a perswasive kinde of writing in the one, and a delightfull proceeding, or continuance in the other.

Some Historians in this kinde, and not vnfitly, lay open the causes of decayes in Citties, Empires, and Gouernments: as *Romes* fall proceeding from her Popes pride, *Babylons* from her ryot, the *Medes* from her security, the *Tyrians* from their sumptuousnesse in apparel; the Christians (in Easterne parts) more to their shame, and our griefe, from their ciuill dissention among themselues.

Causes precedent directors
to the euent.

Thus haue the flourishingest Common-weales fallen to desolation, and dissolution, their highest spires ruinate, their Temples, with their places, of prophane adoration, defaced; nothing remaining to boast of, saue that they once were happy, once victorious. Yea *Ingurth* himselfe seemes to expresse the cause of *Romes* ruine; shewing how subiect they were (euen the purple Fathers, the reuerent Benchers) to take bribes, & receiue oyntments, which would close their mouth for speaking in the Common-weales behalfe. For when he was complained of, vnto the Senate, for the murder of *Hyempsall*: and the Senate hauing then gouernment ouer *Numidia* in chiefe; which Realme (as others)

others) was tributary to them, commanded *Iugurth* to appeare before them vpon such a day; fully resolved to punish his insolencies. He so wrought by rewards, as their censure was not onely mittigated, but (as the Historian records) *Tanta commutatio incessit, ut ex maxima inuidia in gratiam & fauorem nobilitatis Iugur. veniret.* A strange Metamorphosis, when states were so soone changed, which portended a sudden change of their gouernment, falling from so great glory, and eminence, to eternall obscurity.

Many Histories of these natures there be, which depend vpon apt allusions, equally mixt with Discursiue, Morall, and Physicall: Discursiue to delight and tricke on the appetite, by a sweet variety; seeing the change of great states in a few leaues; being a speech meerey documentall, to better our liues, teach vs what should be done, as well in priuate as publike. Physicall, in the character of seuerall natures, aptly accommodated to the subiect whereof we entreate. With what delight do we reade the diuers inclinations of Princes? Here a *Catiline*, doing little, and speaking much: there a *Iugurth*, doing much, and speaking little. Here a *Philip* drunke, and in his drunkenesse raging against his foes: there an *Alexander*, drunke too; but in his passion raging against his best friends. Here a *Cesar*, then whom, none euer did more good to his followers: there a *Nero*, then whom, none more desertlesse to his followers. Here a working crafty wit, stirring vp trifling rewards, to containe him in suspence; instanced in *Tiberius*: there an affable minde, set out in threed-bare words, one that could neuer flatter; specified in *Titus*.

Distinct proprieties in all Histories.

Inclinations different in Princes.

These seuerall natures we may see, and marke what successe they had: some, the more thinking, the more not knowing what to thinke: yet to obserue the work of Heauen, seldome, or neuer haue these suspicious heads cause to rest; but the more they suspect, the more

Vertue euer
attended with
a prosperous
end.

Policy her
owne ruine
exemplified.

motiues they haue to suspect: for this craft is alwayes hatefull, and procureth enemies: subtile counsels being odious vnto the world, and so dis-fauoured of God, that they are alwayes waited on, and attended with most vnprosperous ends. We shall see in prophane stories a maine diuersitie, euen in the simplest and shallowest vnderstandings, the subtilest sconses the meanes of their own decay; as in *Sejanus*, who in the opinion of his owne worth, grew in time, *Ferox sceleris*: Such aspiring spirits be (for the most part) vfed like Sponges, wet with their spoyles and extortions, with which being a long time soaked, they are at last crushed and condemned, that their long gathered wealth might returne to the Princes Coffers. *Traian* vsed to call the Treasury, or Exchequer (by way of comparison) the *Splene*, because it increasing, brings to all the other parts a pinning.

The simple (or Innocently imagining statift) comes euer to an expected end in his hopes; as they are not great, so not subiect to so great an Eclipse: yea, the hopes of these men attaine sometimes ends aboue expectance: Such was *Heluius Pertinax* his successe, who (neuer aiming at the Title of *Emperour*) was crowned when he was from thoughts of Titulary honour most sequestred: *Repugnansq; suscipiens* vsing a kinde of withstanding ere he would entertaine so great a weight. And in al histories, if we obserue the diuers occurrents which befell men in great and eminent places, we shall see euer the honestest purposes seconded with the happiest events; and the disproportion of the end euer sorting with the discordance of the minde: for the intention is discussed by him that layeth the foundation, and (of all Empires in dust at his pleasure) breathing euer vpon the sincere purposes of the good, and confounding the deepe designs (vpon what pretence soeuer grounded) of the euill.

In Mixt Histories (as the scope wherem they aime)

is

is mixed part with profite, and part with delight, to make the Discourse more compleat: So should the seriousnesse of the subject attract a kinde of Maiesty to it; for impossible it is, either with trimnesse of words, propriety of aptly-annexed, and duly-applied sentences, or any other elegancy whatsoever, to make a subject (of it selfe light and frivolous) beare the portray of state: For words (if well applyed) illustrate, and add a beauty, but not any way better the weight of the matter.

What subject best concords with mixt Histories.

There be three things which be especially required in Histories of this nature, to make them perfect: first Truth, in sincerely relating, without having any thing (as *Tacitus* observeth) *haustum ex vano*, foisted in by our owne inuention, to smooch the passage of our story.

Three things necessarily required in Histories of this nature.

Secondly, an explanation in discovering, not onely the sequels of things, but also the causes and reasons drawing to the conclusions.

Thirdly, iudgement in distinguishing things by approving the best, and disallowing the contrary.

For the first, stories should be true, or at least resemble truth, because by so much, they are more pleasing, by how much they resemble truth the neerer; and so much more gracefull, by how much more probable and doubtfull: we haue many Histories (euen of this kinde) mixed, that comprehend in them nothing lesse then truth: yet by their smooth carriage, and their proper circumstances with such aptnesse drained and disposed, they haue been taken for truth, and registred amongst workes of more serious consequence.

Histories should be true

Such were those *Apologa Fabulae* (whereof we haue in part spoken before) which contained in them many pittty and graue sentences, and worthy obseruation in the excellentest Moral: these are fitly called by *Tully*, *Mirrors of Mans life*, *Patternes of Manners*, and *Images of truth*. Their neere resemblance of truth, made

the

the reader more attentive, subjecting his care to Discourses probable, more then to things surpassing the bounds and limits of beliefe, as producing vnheard of miracles (meere conceptions of the braine) phantick Chymeras: A Gyant immured in a rocke, yet able to pierce it through, win a whole Monarchy with his owne single hands, lead a multitude of Kings captiues, and returne home without a wound. Here strange Inchaunted Castles, Ladies and Knights detained in most base seruitude by an Airy Monster: there admirable victories purchased vpon incredible, oddes: and to be believed, it pleaseth the Painter so to delineate their vertues.

Absurdities in
Historians of
our time.

But of these erroneous stories there be some obscure no methode, planting an *Arcadie* in a *Brittanny*: as if by some super-natural accident there were a transplantation of Regions, or some Earth-quake in the Authors braine, whence this immane Colosse of an irregular Discourse proceeded. Which strange representations be not vnlike to your Lanskip; where vpon the sea, whatsoever we see, by land, seemes in our saile to go with vs: Euen so do these vain Historians make strange objects vnto vs, of places impossible, transiting whole Countries to make an impolished straine of pastorall musicke (one good Bell-weather would make as perfect harmony) sound well in a Clownes eare.

To be short, my opinion positiuely is this: That Historian which can ioyne profite with a modest delight together in one body or frame of one vnited discourse, grounding his story vpon an essentiall truth, deserues the first and principall place: and he who (vpon a fained discourse) can proportion it to a likenesse of truth, merits the next. As for him that (like one of Duke *Humphreys* Knights) obserues neither meane nor measure, but gorge their own insatiate appetites with full messes of vntruths (without probability) should be dealt

dealt withall, as that wandring *Italian* Squire was vsed, for his monstrous lying: Tost in a Blanket, till his erring spirit by suffumigations, or some such like meanes, were canuased out of him.

Great blemishes these be to so reputed a Profession, aiming neither at profite nor modest delight, but imitating your Mercenary Actors, spurt out some obscene ieast to make a prophane Rogue applaud him: and sure if the strict doome, and censure, of banishment, were to be inflicted vpon any kinde of learning, rather should it be pronounced against such as these then any. The Pagans haue abhorred them and much more odious should they bee in a Christian Common-wealth, where vertue should be the scope of all our actions.

They are like some Comedies wee reade now a daies; The first Act whereof is in *Asia*, the next in *Affrica*, the third in *Europa*, the fourth in *America*: and if *Ptolomæus*, or *Marcus Paulus* had found out a fiftth part of the world, no question but it had beene represented on their vniuersall Stage: Such as these ought to haue some distinct language, *Utopian*, or some other grunting tongue engrossed to themselves: For they should profite more, by being lesse vnderstood. Much they speake of vallour, and many imaginary *Heroes* are pitching their Pauillions; But I will take my leaue of them with my French Prouerbe: *Beaucoup de bruit, è peu de fruit*: Much bruite, but little fruite: Battels more fierce (by report) then *Alcabors*: That was but Kings, their's Giants: and one of those Giants as able to vanquish all those Kings, as for *Milo* to carry his Bull on his shoulders.

For the second: Their should be an explanation in discovery of the causes, with a direct and graduall in discovery of proceeding to the sequels: As thus; in description of causes. a solemne Iust, or Tournament, it is necessary for the Historian to show the cause why such solemnities

were instituted: I do know many things there be in Discourses, which may be as well implied as inserted; But in Festiuals, solemne Games, euent of Duellors, or publicke Trials: The causes forcing should and ought to be as well deciphered, as the ends succeeding: How should we haue knowne of the vniting of the *Sabines* with the *Romanes*, or the occasion of their Marrying together, but by those dissembled feasts ordained by *Romulus*, to bring his purpose to effect: The circumstances of which feast (are with a certaine concordancy) amongst most of the *Romane* Writers agreed on; standing (though with too nice precisenesse) I confesse vpon the place, occasion, and houre of the day, with such a liuely Transcription, as if the *Sabine* Rape had bene committed in their time.

A concord in
circumstances
amongst Histo-
rians.

The like we reade of the destruction and utter subuersion of the *Gabians*, in the time of *Tarquin Superbus*: The generall vnion of Historians, about the time, place, and occasion, so concordantly iumping, as if all those proceedings (as well in the Stratagemes by *Tarquins* yongest sonne, as the very Contents of that Letter writ by the father to his sonne, for the managment of this exploite) had bene set downe by one pen.

The like in that Combat, or bloody Banquet rather of *Thomyris* her eldest sonne, and the *Persian Cyrus*, with such natiue descriptions of euery circumstance, the Riuer *Araxis*, the place of their passage, the reasons which moued *Thamyris* to suffer their passage, and the very plot where their Tents were pitcht, their dainty viands left for the *Scythian* surffet, in what sort prepared, & how insatiably desired by the *Scythian* army, comming rather to feast then to fight: And then their defeate, being there vanquished, where they were most confident of victory.

In these explanations, the Reader should not be delayed, or frustrated too much in his hopes, by vn-necessary

necessary ambages: We should not trifle out the time in vaine and impertinent repetitions, it cloies and satiates the appetite too much: not vnlike to your great feasts, reseruing the choycest dainties for the end, when the appetites of the Guests are satisfied before they come: It is a good frugall course, and includes an Oeconomick policy, their best dishes may be preserved for another time: He that discouers euents and sequels without their precedent causes, is as one that would draw a Riuer dry, without knowing whence the Spring is deriued: applying the conclusions of things, as it pleased the *Ethnickes* in ancient time, to referre them to the arbitrimēt of Fortune; making euer this womanish argument: *The euent was so, because it was so; and it was so because fate would haue it so*: answering *Titus* opinion, *Potestates fato dari*: But these which thus apply the course of all conclusions to fortune, be as blind as Fortune: Nay, farre more; for though Fortune be blind, yet she is not inuisible: But these men are not onely blind in the eye of common sence, but inuisible in the composure of their owne Arguments; their Conclusions being as blind as themselves.

In making likewise our iudgement of Histories, and considerately applying it to our present interests, we must specially regard the dispositions of the Agents, and dilligently remarke how they are affected in minde, this is the least deceiuing ground of forming opinion: By the nature of the Agent, coniecturall euents or reasons of euents may be drawne: As if an ambitious man be employed in Embassage twixt Prince and Prince, he is to be suspected that his Treaty will be lesse happy, in that his illimited Passions oft times, rather aggravate then allay causes of ciuill discord. Men of moderate dispositions, purchase peace with lesse adoe, and more successfull; For Princes (ballancing their owne wrongs, to their apprehension

The Euent
gathered by
foregoing cau-
ses.

Tanti esse exer-
citiū quanti
imperatorum
Luc. Flor. 2. lib.

hension insupportable) cannot endure brauing, but will rather try the extreamest of Fortune, then be vnworthy of themselves, by hearing and bearing affronts with patience.

The like we haue obserued in the successe of war, a wise and experienc't Leader, to haue accomplished great matters with a handfull of men; and that Aphorisme to be very true: *Better is an Army of Harts, with a Lyon to their Leader, then an Army of Lyons, hauing an Hart to their Leader*: And contrarywise the vnhappy euents of most flourishing Empires, the miserable slaughters of most puissant Armies, by the vnaduised gouernement of their Agents, or tyranny of their Regents, whose improuidence made much people vnfortunate: To see *Hanniball* once a Conquerour, because his hopes were not seated on indirect meanes, and by his owne traculent disposition, to become a prey to the conquered, makes this Assertion good.

Many examples we haue of the like, where the Nature of the Agent ill affected, crossed not onely the successe of hopefull designes, but buried their Names in obliuion, of such I speake, as haue bene interested in the like aduentures.

Contempt of
Religion, the
cause of
Realmes sub-
uersion.

This euen the
very Heathens
haue obserued.

As sometimes where the Agents haue bene neglectfull of Religion; depending more vpon their owne proper resolutions, then the power of heauen directing all humane affaires to their appointed ends: As wee may reade in that memorable disaster of the *Romanes* at *Cannæ*, where the Consull *Varro*, with a populous Army of experienc't Souldiers, was vtterly discomfited; and that (as the *Romane* Historians haue obserued) because of *Iuno's* wrath conceiued against *Varro*, for erecting (in derision of *Iupiters* Temple) a Mimicke-boy to keepe watch, as the solemne order was.

The like of *Potitius* detracting from the honour of *Hercules*: The like reuenge inflicted on *Virilius* by *Æsculapius*,

Æsculapius: By *Iuno Lacinian* 2. *Fulv*: By *Proserpine* In auream era-
on *Plenimius*: By *Iupiter*, on that sacriligious Tyrant *teram Delphos*
Dionysius: By *Apollo* on the Pirate-prince *Thymasitheus*: *perferendam cu-*
On *Alexander* by *Ceres*. *raffet. Valer.*
Max.

Sometimes by the libidinous disposition of the
Gouvernour, other sometimes by his Avarice: now and
then by his Impatience, and most of all by his reck-
lesnesse, haue the sequels of things proued lesse for-
tunate, because the precedent motiues, or instruments
directing to the end, had no better likely-hoods in
them.

Wee wonder not at all, to see troubled water come
from an vncleere Spring: Nor at tares growing in the
fluggards field; but we admire successiue ends, drawne
from improbable causes: Many times there be (I con-
fesse) intrinsecall motiues, which like, as that Beauty
is the best which cannot be expressed by the Painter,
so arrogates it the chiefeest place (that inwardly mo-
uing cause, I meane) because, the efficient cause of cau-
ses, more sure, more infallible then the euidentest de-
monstration: And I haue (for my part) euer superstiti-
ously feared to bring such causes in Question: since
such Arguments haue ministred no small occasion to
the prophaner wits, both of Ancient and Moderne
times, to bouldster their insufficient opinions: As to ar-
gue thus: Heere we see a flourishing Common-weale
supporting her selfe by no other meanes then Iustice;
reaching to as high a perfection in enery degree, of
as exact gouernment, as the blindness of the time
would permit: Yet this State (so flourishing) laid wast
by a people exposed to all impieties: Here the end
can hardly be collected by the fore-going cause.
Equity was in the conquered, Tirrany in the Conque-
rour: Here is a maine discrepency in the beginning, and
conclusion; and the actiue causes ordinarily mouing
seeme (*Cardine Verso*) to oppose themselves. It is
true; But tell mee (whosoeuer thou art) that *Lucian*-
like

like composest this Argument: Is he that sets vp, and confounds, what Empires as best pleaseth him, tyed to meanes, or secondary causes? There is no Realm which for some abuse or other, hath not deserued to loose her glory; and herein doth the Maiesticke power of heauen shew abundant mercy, to some Kingdomes in chastising them before they come to the heighth of sinne; that their eclipse of glory, might be an increase vnto them of vertue; their ebbe of honour, an occasion of acknowledgement of their Creator.

Kingdomes
brought to ac-
knowledge-
ment by the
taste of mis-
eries.

For euen in the best Common-weales, we reade, that the experiment of some externall misery or disaster, hath reduced them to more ripe consideration of themselves, and an exact search in themselves, discus- sing the causes of the Gods indignation against them. Present extremities are of that force to Humane bodies, that the present apprehension of their woe, seemes in some sort to extenuate their pride, inflameth Religion, exciteth men to vndertake a labour for the benefite of their Country (with the losse of them- selves) to appease the wrath of the Gods. This was the cause why the *Romanes* vsed to haue the gate of the Temple *Ianus* open in warre, but shut in peace: For Necessity (as well in these times as in Pagan times) vs- eth to be the motiue of deuotion.

Causes direct-
ories of e-
uents.

Explanation of causes, is an elucidary or exemplary-
fying, as it were, of the matter whereon we entreate:
Happy (saith the Poet) *is hee, that hath knowne, or doth*
know, the principall causes of things, as well precedent as
subsequent: Euents may be knowne (I confesse)
without their causes, but so defectiue is that know-
ledge, as the Countrey Shepe-heards prediction is of
weather: His obseruances are causelesse because Art-
lesse, iudging of the Cloude (by visuall approbation)
making experiment his ground, without recourse had
to Naturall causes: To shew the destruction of *Troy*
by *Alecydes*, without explaining the perfidious deal-
ling

ling of *Laomedon*: or of *Troies* second subuersion, without the rape of *Hellen*: or of *Romes* translated Aristocracy, without relation made of those ciuill warres, planting *Cesar* in his Monarchy; or of that ample and potent Empire of *Media* translated to the *Persians*, without the precedent causes arising from the glory, and eternall renowne of *Cyrus*, would make a confused History, as if the former chaos were reduced to her first indigestion: causes are the Springs of Euent.

If we should reade the diuers effects of glory, the sundry mouing causes of perpetuall honour, amongst the *Romans*, we would admire them: Some hauing raised themselues to an exceeding eminent pitch of greatnesse, and that by as vnaccustomed meanes, *Selfe-affiance*, or *Confidence of their owne vallow*, instanced in *Cne: Scipio*, publicly proclaiming: That nothing was more generous then this Confidence, more infallible then Prediction, more powerfull than celerity in dispatch, or more eminent then the dignity of the Person: The like of *Scipio Emilianus*, *Scipio Nasica*, *Furius Phylus*, *Luc. Crassus*, *M. Scaurus*: and many others, whose greatest fame was purchased by that meane, which vseth to be the greatest error in humane society, *Selfe-conceit of a mans owne deservings*: Which likewise hath beene ruine to many populous and most puissant Empires. Then to diuert our eye to an opposite of Conceit, and that is Modesty, or a silent shadowing of their owne demerites: Excellent and memorable examples whereof may be produced out of *Valer: Maximus* in his 4. Booke, entreating of Modesty: where he obserues (by way of explanation,) the meriting parts of many, whose resolutions shadowed, made the lustre of their Country more eminent.

Likewise to describe, the strange, and vnexpected, rising of some, *Qui posteris fuere nobilitatis initium, & virtutis exemplum*: Borne of nothing; yet by some pri-

A disposition, yet not limited, an order yet not coacted, a meanes yet not enforced: *Qui enim (Si voluit) omnia sine medys creare potuit, ea etiam sine medys (Si voluit) seruare potuit.*

Many Kingdomes much renowned, by that meanes, which makes them most debased: *Selfe-conceit.*

Honour the
best when it is
deriued from
our selues.

Degenerate-
ship.

uate indowments, either of insinuating, as the ignoble wits: or of State-observing, as those elated Natures, grieved (as it were) with the obscurity of their birth, in seeing others lesse (it may be) meritorious, ascend the Throne of highest honours, possesse the eminentst places, in contempt & despite of Fortune, & humbleness of birth, crowde in the presse of the honored, if but for enobling their Country by their peculiar deserts. This was objected against *Cicero*, which he as sufficiently answered: *Satius est me meis reb^o gestis florere quam maiorum opinione nisi.* Dependance of Aunces-
fours conferre small or no glory to vs, if our succeeding worth shew not a correspondency to our Prodecessours glory. *Tullius Hostilius*, *Tarquinius priscus*, *Tullius Sergius*, *Perpenna*, and *Terrentius Varro*, & that mirror of countries loue, *M. Portius Cato*: Their births ignoble, yet they made their Cradles Noble by their many deserving parts; Characters of proper Nobility, not deriued from their fathers greatnesse, but from their owne eminence: Nor haue there wanted others who degenerated from their Ancestors well deserued liues: *Scipio Affria*, his Countries honor, leaues a *Scipio* the monument of his own dishonor: *Fabius Maximus*, a sonne, for worthlesse respect, deserving the name of *Fabius Minimus*: *Clodius Pulcher* beautified with ornaments of mind, as well as body, makes his Country no lesse hopelesse by his birth, then renowned by himselfe. The like of *Hortensius* his Nephew, one least equalling so many deserued parts of his thrice glorious Ancestour: The one a professed prostitute to all licentious places, an arch-protector of sensuality, hauing no other Clients, but noted Strumpets: The other a supporter of Equity, a resister of indirect proceedings, a mirror of continence in his time; and one, second to none, saue *Cicero*, in promptnesse of speech, and a present modestly composed Eloquence.

In the description of their natures we include the causes

ses of their ends; vertue being (as we said before) euer seconded with euent answerable to her intent, either in the beginning, middle, or end. And certainly, who-soeuer should but read the desolations of the mightiest Empires, or their rising, shall see some appearance of causes proceeding from their gouernment, occasions of their glory, or ruine. Nor can we (without cause) admire the erection & establishing of the *Turkish* Empire, her many dilated Prouinces, extended Confinnes; and almost soueraigne command in the Easterne parts. Let vs but consider their politicke gouernement (subiecting all lawes of Conscience, or Religion, to the furthering of their designs; planting their seat (maugre the fury of all opponents) in those floury and spacious territories, where once the sanctified feet of the sacred Apostles vsed to tread. Yet in their policies (because not proportionate to vertue) shall they be subuerted. They haue erected themselues to an exceeding height, (with the Gyants menacing the fabricke of Heauen;) but their fall will be more miserable, by how much they be of miseries more incapable. For that kingdom which is not established in peace, shall be ruined by warre; & where vertue had not her predominance, there shall the illimited rage of vice take her residence: and where she is an inhabitant, there is imminent desolation menaced. To make explanation of causes in this, were needlesse, because the seate of such a gouernment is the occasion of her fall; For ruine and extirpation haue euer followed Impious Gouernours at the heeles. Yet in making vse of this especiall Branch of History: *Explanation of the discovery of causes*, I will limit and restraîne it to an ascertaine bound. We must not search causes aboue their natures; there be many hidden and concealed reasons, which to enquire after, were vnlawfull; much lesse to wade into the secret conuentions of that sacred power from whom all visible and apparant causes borrow their light.

The wonder-
full establish-
ing of the *Tur-*
kish Empire.

Concealed
reasons not to
be searched.

What we may gather by authenticke relation, or probable imagination, may without prejudice, or error, be produced. As for supernaturall causes, the more we found them, the more we found into the shallownesse of our owne iudgements; neuer further from apprehending them, then when we seeme to apprehend them. Now to the third, that is, iudgement in distinguishing things, by approuing the best, and disallowing the contrary.

Dijudication
of Histories.

Dijudication of Histories, or iudgement in distinguishing the approuedst, proceeds from a mature vnderstanding.

In this Historicall scale we must banish all lasciuious and petulant wits, conuersant about froathy and licentious obscenities. The workes of an Historian should be Monuments of Antiquity, true Heralds of acts; either prosperously, or insuccessfully atchieued: and not foment to lust, inducements to sensuality. Two sorts there be which ecclipse an Historians glory: from the one, we reape the haruest of shame, where characters of *Myrrha*, and *Venus* (the wantons votaries) are deblazoned in their colours: yet in their descriptions more pernicious to easily-inclined youth, then euer *Archilochus* was to the *Spartan* dames. Poore *Albion* hath laboured too long of this impostume; such Historians must either be exiled; or the Common-wealth must of necessity be depraued. Vice hath too many supporters, without the furtherance of Authers. From the other, there redounds no other benefite, then impertinent inquisitions of strangely-sought out Antiquities; so precise in description, so curious in foundation, and so selfe-opinionate of their owne writings, as they oft-times doe onely (*Herere in verbis*) omitting the substance to set out (with *Phydias*) the shadow: search of a fruitlesse Antiquity, occasioning a contempt in the body of the History. As in the foundation of a City, neglecting the materiallest parts

parts of the discourse; as vpon what occasion the City was rather erected there, then in another place, by what meanes it was augmented, how continued, and other necessary circumstances omitted: they insist vpon affaires of lesse consequence; finding out where the first stone was laid, when the foundation of such a City was digged. This causes often-times great volumes, with small benefite to the Reader, and indeed rather implies an affecting-opinion in the Authour, of pleasing himselfe, then others.

Ancient Records are necessarily inserted in Histories; but such are to be supported by truth, including a necessary relation to the subiect whereof he intreats. Otherwise, such Antiquities (as for selfe-pleasing) are produced, expresse nothing. *Propter plebium & inutilem quendam opinionis succum.* These be rather Opinionists then Historians.

These two kindes (like *Ianus* face) stand contrary-ways: the one sort (to wit the first) are *Charons* best Factors, they traffique for a Ladyes bon-voyage to hell; theres not a line in all their writings, that tastes of modesty, or relish vertue: If *Pluto* and his Angels had not one she-prophet, nor state-moppet within all his dominions, to make his Empire noble: yet these Brothell-authors (for better I cannot name them) would by their Lime-twigges furnish his (*Malaspe- ranza*) with a full saile. My Lady here sits and reades, wonders at the ingenuity of the man, (a pregnant youth doubtlesse,) and will make her pregnant too, if she haue any moving faculty in her; his best character is the schoole-maister of folly, the introducer of sensuall liberty, extinguisher of pure loue, experienced instructor to lust, harbourer of illimited desires; and consequently harbinger to the Diuell. As the *Martin* will not build, but in faire houses, so this man will not liue, but in the ruines of honour: he is too conuersant in the Court, too familiar in the City, and
sometimes

sometimes too willingly entertained in the Countrey. His pen, as it is mercenary, so his labours pernicious, his state labours of penury (and he would raise it) his soule of a lethargy, but seekes not to redeeme it. To be brieft (for such a subiect is not worthy dilating on.) As *Augustus* banished *Naso* to *Naxos*, and his deprauid workes to the darkest corner of his study: so should these petulant wits bee expulsed euery well-gouerned Common-weale, and their prostitute labours sustaine *Eupolis* censure.

For the other, as none yeeld or affoord more benefite to their countrey, then laborious and iudicious Antiquaries: so trifling and opinionately-conceited Historians may benefite themselves, but hardly can communicate the best of their knowlege vnto others. Opinion is a maine opponent to Iudgement: the one guided (or rather drawne) by a precipitant will, the other disposed by the directing eye of reason. Opinion (*Lesbian*-like) frame their line by their worke, and not their worke by their line: but Iudgement hath euer (*Cleanthes*-like) a table equally mixed or furnished with seruices of *Arctē & Pomona*, vertue and pleasure: the one to profite, the other to delight: Which equally-mixed iudgement should be especially conuersant in censurers of Histories; they must not do, as it is reported of *Valerius Maximus*, inhibite many things in the euening, which he would approue of in the morning, and command that to be enacted one houre, which he would be ashamed to confirme the next houre. A settled & wel-seasoned iudgment will with (circumspection) not so much censure a modest digression in a History, as the vse which may be made of that digression; nor tax any thing in a faithfull Historian, though he shadow at the corruptions of the age with bitterness: for oylie and temporising tongues, are nourishers of these vitious and irregular times; where, as beasts in the desert, so men liue in the world: nor be censurers to tax
such

*Vid. Hesiod. in
Noct. & Die.*

*Sicut Bestie in
Eremo, ita Gen-
tiles in mundo.
Greg. in Moral.
29. cap. 18.*

such things for impossibilities, because they haue not heard of the like; nor such Relations as false, which haue not occurred to their readings. For how should we giue credite to those incredible attempts of former times, where victories were atchieued with lesse adoe, then May-games in these times. To see *Antheus* renewing his strength, and doubling his force by falling: those magnanimous *Romans* erecting their spirits most when they were neereft declining. I haue euer obserued these times, as they second the first in gradation, so they stand inferior to the first in exploits and managements of resolution. Censures should be ballances equally and euenly disposed; neither inclining to partiall affectation of person or state; but ready to giue approbation where the verity of discourse, and sincerity of the Author giues his pen free scope to curbe error, and attribute to vertue her merited Titles. Alasse, that Censurers should be either so engaged to the seruile command of popular glory, or tied to great mens sleeues, that the Historians labours must be razed, which truth would haue raised: Vertue hath in her selfe a soueraigne end, to which all liberall Arts and Sciences (in themselves truly noble, and meriting honour) haue their aime and recourse.

This occasions learning to be neglected, and the exact scrutinie of ancient Records (then the which nothing more beneficiall) to be suppressed, or at least, not a little darkned: when a *Rhadamanth*, or Criticke Censurer must haue the corrections of our industrious labours, and iudicious volumes: which (to feed his owne indigested humour) must be subiect to many frivolous interlacings. But patience (which is *Comes sapientie, non famula concupiscentie*) must be the poore Historians supporter, making vse of times abuse, and applying this salve to his misery, which the Poet inferred, as cause of *Romes* subuersion, and calamity. *Prima Virg. in Aenead*
peregrinos obscena pecunia moros intulit.

M

But

But let me stay a little, that I may make an end the sooner; ere I proceed to the true distinguishing of Histories, I must caution two sort of men, which (in their reading) pervert the use and scope of History, by a malevolent disposition, either bred in them by nature, or ingendred by custome, a second nature: the one foolishly precise, whose behaviour (as one observeth) are like a verse, wherein euery syllable is measured; or like your *Spaniards* aspect, who will not smile beyond a poynt, for feare to vnstarch his looke.

*Superbire est
supra regulam ire.*

These cannot taste any thing well, that is not absolute; yet for their iudgement a *Venetian* Assie may out-strip them: He is (vnmensurably proud) wise in his owne conceit, hath an orbe in his braine, which euer turning round, makes his iudgement brainedicke.

*Hæc est quæ faci-
ci hominem De-
um, &c. Seneca*

The other, farre more intollerable, because more troubled with the rising of spleene: he detracteth from the best, and findes scruples in infallible truths; his owne iudgement, as it is defectiue, so it enuies against others, maturer in the height of vnderstanding, and more exact in the ancient surueyes of truth. But as fortitude of body deriues her essence from the imbecility of the minde, and the ability of the mind from the debility of the body: So the Authors glory is oft-times reuiued, and augmented by the sting of Detraction, as the Detractors infamy by the Authors glory: Vertue alone is crowned, Vertue in her selfe, is of all possessed: She it is alone by which man is eternized. This is she that steeres the poore Historians Barke against all oppositions. In this harbour therefore may I repose, leauing the depraued Reader to the distemperature of his owne humor, and betaking my selfe to my propounded taske.

Deliberation
needfull in Hi-
stories of main
consequence,

We must walke in a more modest path for iudgement in the relation of euery act that is done: we ought to vse a kind of deliberation, consulting with our own intimate

intimate vnderstandings, and askethem whether such an Act is worthy memory, or no: for many things we see and reade, which discretion would rather haue omitted, then to writing committed; we haue occasion sometimes to vnrip the tyrannicke liues of Princes, and their illimited affections, of dissolute gouernments, and to what peculiar vices most engaged; yet in the summary rehearsall of these vices, we do oftentimes (as an excellent Historian hath well obserued) *Instruere malos*, teach men to be euill, instructing them in the exercise of those impieties, with which before they were scarce acquainted.

Thar memorable Law-giuer being demanded what punishment was to be inflicted on him, who should chance to slay his Father, or Mother: he answered them with, *Haud equidem puto, &c.* I do not think there can be any of so vnnaturall disposition.

Acts silenced sometimes doe better then if expressed: for the Curtaine of vices drawne, moues imitation rather then euitation: In distinguishing also of things good and necessary from their contraries, we should not mixe triuiall discourses in our maine Relation: they much impaire and disparage the weight of an History, distracting the readers minde with impertinencies, where the subiect might of it selfe be better prosecuted; nor can any thing shew more indiscretion in an Author, then these vagaries, where attention can no way be moued, the expectances of men satisfied, or a reall delight with profite apprehended. Attention (as that eloquent Orator noteth) is there the quickest, where we promise to speake of things, great, new, vn-vsual, or of such affaires as may conduce to the benefit of the Common-weale, to the establishing of Religion, piety, or the like.

Now such serious discourses (in themselues graue and ponderous) are not to be mixed with euery frivollous digression; the body of the History being solid,

Strange novelties draw attention, more approbation, if probability be mixed in the Discourse.

Opinions drawn from diuers Authours should bee reconciled.

A double defect, *Obstinate* and *Ignorant*.

Vid. Aul. Gel. in Noct. Attic.

should not depend of weake and infirme members: which might seeme to resemble the *Roman* Colosse, of an huge proportion in body, but feeble feet; so as one day the frame of the whole was demolished by the debility of one part. Yet in this graue and firme composition, there must be one necessary caveat inserted: that whencesoeuer we draine the approbation of our Discourse (as from many, and those to our iudgement of the selected Authours) we reconcile their opinions, and make one vnited body of so many dispersed parts. This I thought to caution (as well the Histories peruser, as the generallest Collectors of) because I haue obserued this soule error (and that in both Ancient and Moderne relations) where diuers Authours were cited, and their seuerall opinions marshalled on a row: but as in a battell, when the wings be broken, there insueth nought but an vniuersall confusion; so without reconciliation in the conclusion, he leaues the Reader in suspence, whose opinion to entertaine; because not directed by the Author.

This implies a double defect; either from stupidity, not able to distinguish; or from a pertinacy, not willing to communicate his iudgement to others. The latter is more intollerable then the first; for the one includes a native defect, (which he would remedy if his apprehension could better it.) The other a malicious desire of ingrossing knowledge to himselfe; though both vnworthy of an Historicall place: for Ignorance deserues small entertainment in so iudicious an argument: and a peruerse disposition much lesse, concealing his knowledge from his Countrey, which by his subiect it seemes he intended to benefite. In distinguishing likewise, we should euer obserue to cull out such perspicuous sentences, as comprehend most, yet least in affectation: for such taste euer of singularity. *Hortensius* was called by *Pythias* (for his too much gesturing) a profest *Admicke*, a *Dionysian*: the same Title may be

be giuen our curious Relators : they binde their sub-
iect to their words, esteeming no Discourse in it selfe
worth iudicious obseruation, but what is replenished
and full fraughted with polite sentences, making the
matter indebted to the superficiall Art of the Com-
poser.

Words should
bee accommo-
date to the
matter, not the
matter to the
words.

These besecme not a History, dilated circumstan-
ces, instances too much stood vpon, an ambiguous
leauing of some-thing vndetermined: They leaue the
vnderstanding in doubt what to resolute, the iudge-
ment what to thinke, the thoughts what to deliberate:
So as our reading conferres no other profite, saue an
intricate winding, or wreathing, of many anxieties vp
together: Giuing the minde free scope to imagine the
euent, being implied by the Authour.

An Historian in his writings should haue a kind of
seeming security, for his Stile and Order of Speech:
yet not so, (as to omit an exact or wittily composed
ieast) to relish the Readers distaste: Such was *Tacitus*
vse, by enterlacing the seriousness of his tale, with some
iudiciall, (but strangely briefe,) sentences: annexing
some pleasant straine, either of meere purpose inven-
ted, or from the occasion of his Subject deriued, to
sweeten the heavier part of his discourse: which
should not be too long insisted on, for that were
trifling; but shadowingly touched, for that implies
plenty of Subject, not flying to triuall relations, to
make vp a greater Volume, but for the delight of the
iudiciously affected: *Miscendo vile dulci.*

*Non ubi vani-
tati festinitas
proprie cedit.*

But alas, where this distinguishing of iudgement
of Histories requires great labour, it oftentimes obtaines
as little fauour: The present age cannot admit of such
discourses, they be too serious: So that whosoever
should compile a Volume of Iudiciall Extractions, or
approved Obseruances, should hardly haue as many
Readers, as *Persius* coniectured for his Labours: *Vel
duo, vel nemo:* O ill disposed times! when iudgement

goes a wool-gathering. *Augustus* had two which he especially respected above the rest of his Nobles, and the one of them was a *Mecenas*, a Patron of learning, and a grace to the sacred influence of Poetrie: But where should we finde an *Atilus* for *Parnassus* in these daies, where Noble (yet degenerate Spirits) esteeme him that will be Pandor to his Punke, above him that will be Patron to a Poem: It seemes strange that in best experienc't times, where knowledge should be hightned, the foggy vapours of ignorance dispelled: Nay, where these times haue respite from warlike Alarums, and therefore may securely feede at *Minervaes* Table, should be so delighted with superficiall shadowes, contemning the perfect essence and lustre of man, (to wit) how to know himselfe. Here the Miser digs (and with the Dormouse) sleepest out his time in a fruitlesse scraping; There the Prodigall (carelesse of times expence) bastardizeth his fathers Providence, leauing no more to himselfe, then that he could not take from himselfe, a poore Graue: Heere the Ambitious man, displaying his pie-coulored flags of vanity (in the elation of his Spirit) contemnes the inferiour ranke of men, euer aiming at an higher sphere then popular presse, till his aspiring produce his falling, and the honour which he purchast without merite, forsakes him not without shame: But which of these will take paines to see himselfe represented in exemplary Histories? If the picture of old *Menedemus* were hung vp in the eye of the Miser (he would I doubt it not) gaze with his foure eyes on the Picture, but make litle or no vse on the Patterne: The Ambitious man, if he saw the character of himselfe in that vast and indetermined minde of *Catiline*, in that ambitiously insinuating spirit of *Sejan*, I feare me he would rather make vse of the meanes of his rising then caution himselfe by his vntimely declining: The Prodigall (expressing his owne Mirrour, by *Theo-*
timus

timus error) who preferred lust before his eyes, would (much I feare it) rather darken the eye of his soule, to satisfie the eye of his body, then moderate his passions on earth, to reape the fruite of his moderation in heauen. O that these times would so distinguish of their abuses, as being discouered they may be censured; for where abuses are concealed they seeme afresh to be renewed, and (with Authority) confirmed, but being openly ript, they may be whipt and stript: first displayed to the eye of the world, then summoned before the *Throne of Iustice*.

O let Histories, as they be Records of what were done, whether good or euill; excite vs to be good, and deter vs from being euill: Stories are replenished with examples of both sorts, for they be Store-houses of precedent euents, and consequently so to be obserued and digested, as the Iudicious Reader may better dispose of his euents. I haue noted in Discourses of this kind, the obseruance of that *Generally Indicious Gentleman*, and the best aduancer of depressed Learning, where he saith: *Some Bookes are to be tasted, some to be swallowed, few to be chewed and digested*. Such as are to be tasted I comprehend, in Stories of modest accomplishment, superficial flourish, garnishing our Discourse modestly without vaine ostentation or brauery: Such are to be swallowed, as those Amorous, and fruitlesse labours of braine-sicke Authours, freighted with continuall hyperboles, comely in nothing but loue, Such are to be chewed and digested, as include discourse tending both to instruction and delight, &c.

So then heere we may come to our iudiciall point, we see and reade Histories, some onely to be tasted, others swallowed, some few chewed, as beasts were in the old Law. Histories being ruminated and chewed, yeeld a continuall profite, and the more meditated, the more beneficiall; which seemed well approued (and no lesse worthy our obseruance) by his institution, that wished

A Three-fold
Discourse
branched into
a threefold
Obseruance.

Three obser-
uances worthy
our considera-
tion in reading.

Use of those
three obser-
uances.

wished euery Reader to take these three remembrances in his way to reade: *Libenter, Dilligenter, and Intel-ligenter*; The first yeeldes a present delight, because it includes a willingnesse; the next a dilligent attention, implying a seriousnesse; the last an vse of both, enfold-
ing an vnderstandingnesse: These three attend a iudicious distinguishing of Histories, Iudgement in discerning what is best, and these to apprehend the best: These foure commixed resemble twinnes at two burthens, all directours one to another: for without iudgement we may chuse the worst as soone as best, taking our aime onely at delight, without recourse to profite, best agreeing with the outward sence; Here is a want in the Election: without willingnesse, our reading breeds a loathing; without dilligence, our dis-
course is fruitlesse; and without vnderstanding, our minds be erring: And thus much for dijudicating of Histories, an essentiall part of this booke: I haue but summarily set downe my opinion (grounded on the collections of others) herein, that I might prosecute the former parts of my Diuision in the methode of this History, contracting much into a little Body.

The Methode
prosecuted.

The methode which I propounded to my selfe in the beginning, was first to describe the scope of Histories: Secondly, the vse, fruite, and effect of Histories in generall: and the third extracted from the second, was the particular profite which redounded either to a Family in priuate, or administration of States in pub-
lique by these Histories: For the first, being the originall whence the two others are drained, I haue spoken sufficient: Longer (I confesse) was I enforced to insist vpon them, then my Volume (which I prescribed my selfe) would admit: But the many vses, subdivi-
sions, and grounds naturally arising from them, en-
forced me to prosecute the Argument more fully: I entend now to handle the second part, to wit, *The fruit & vse of history*, the speciallst motiue inducing reading.

The

The greatest and movingst argument of perswas- Vse of History.
on to the vndertaking of this or that, is the benefite
we expect redounding from our enterprise: I will suc-
cinctly expresse the severally moving effects of pro-
fite (the worldly mans Admant) from History, Natu-
rally and Essentially deriued: which being laid open,
I hope the Miser (who as *Seneca* noteth, is good to
none, but worst to himselfe) will be profitable both to
himselfe and others: My *exordium* shall be drawne
from him, because I take him to be one of the devils
chiefest Factours, and more benefite should I yeeld my
Country in bringing in such a one, then in taking an
Arch-pirate: From him descending to euery vicious
professour (binding my selfe euer to my tackling) the
fruite of History in it selfe able to reclaime the depra-
uedst from their habituated enormities.

The Miser, that is indebted to both back and belly, The Misers
so engaged to the world, as he must haue his household profite by
God of the world, euer harboured in his bosome, or History.
made his pillow to sleep on, the key of his rust: He
that neuer fed Nature in all his daies with competen-
cy; or durst recreate himselfe, for feare least his recre-
ation should play cheater, and cosen him of his pro-
vidence: being the moath of the vertuous, the har-
bour of the vicious: carrying a conscience more infe-
ctious then rats-bane euer about him, if euer he haue
grace to cast his eye into an Historicall discourse (next
to the Sacred Writ) he shall find as Soueragne Anti-
dotes for his malady, as in any place. I will Anato-
mise the Misers corruptions, and like an artificiall
practitioner first open his wounds, and then infuse
Balme into them; which Vnction if it will not serue, I
shall then apply more rough and sharpe plaisters.

Now Maister Miser, that is, meere wretched man,
thou hast sufficient, and more then is competent for
Nature, yet thou art not satisfied: A very, very little
will serue thee for thy vse, for thou neuer hadst the

A Miser can-
not be rich.

Grace to know what an honest expence meant : Thou cautelizeest thy selfe, amidst of plenty, famished; Thou hast a good minde to be rich, but that's impossible: *Semper avarus eget*; There is a greedy worme that is euer consuming and gnawing on thee: Thou art at liberty, yet imprisoned, and in more intollerable servitude, then the miserablest captiue vpon earth; yet thy chaines are of Gold, thou art a gorgeous prisoner, Thou art subiected to more hazards then a Merchant Venturer, to more rightly-oppressing, and sur-charging cares, then an Emperour; to more houely distractions, and terrible apparitions, then a Murtherer: Thou wouldst sleepe if thou couldst, but thy disturbed

A Miser his
owne Hang-
man.

thoughts depriue thee of that comfort: To be brieft, as thou art in image the best, so in disposition the worst of all creatures, being thine owne *Tymon*, thine owne hangman; that macerates thy selfe, and makes thy appetite euer insatiate.

I will leade thee into a spacious field of Histories, where thou shalt see thy immerited minde deblazoned in her colours, not a memorable instruction for Liberality (thy absolute Opponent) but shall be produced for thy vse: that seeing the eminence of thy Adversary, thou maist hate thy selfe, and be reconciled at last to thy foe.

A contrariety
in two different
dispositions.

The Liberall-hearted-man is as much Maister to himselfe, as thou art thine owne Slaue: he surpassest thee in vse of his owne, and can direct himselfe by an equall proportion, limited euer to a generally approued end: He hates to draw in the Sailes of his Bounty, in the presence of desert, and makes no more account of his owne, then to distribute to others wants a share of his fortunes, nor esteemes he that his owne, of which he hath not power, and in his power can freely giue: He verifie the Verse (approving a liberall mind: *Quod nunquam dederit, non habuisse putat*: He neuer was so farre engaged, or enthralled, to any earthy

earthly substance, as to make it chiefe-tane over his intellectuall part: he makes this his Position, and scornes it should be controuled by any inferiour subject: *To giue, and to delight in giuing*: And that day The Liberrall wherein, (to the moiety of his fortunes) he hath not mans Apho- demonstrated the rare character of his bounty, he risme. cries out with *Titus, Amici, perdidimus diem*: This day hath bene an abridgement of my generous intentions, a restraint to my extended minde; I did neuer show my selfe, lesse to be my selfe, then in this daies exigent: This is he who measures vertue for his meere peace and contentment, and not according to successe; he shows not his liberality for obseruance, but peculiar satisfaction, for he imagines no greater infelicity, then to be miserable; his promises are euer relatives with his performances: He scornes to dissemble with the world, he neuer annointed his tongue to enrich his fortunes, the perfect Idiome and Character of his Na- The Character of a Liberrall Man. tiue Properties is already depicted: I will illustrate this Mirrour of Vertues with Exemplary Mirrours, Professours of this Vertue: Reade but the ancient *Romane Annals* you shall see many renowned for Liberrality, and in *Syracusa* too, for her eminence and exquisite Gouvernment no lesse glorious: In *Rome* a *Fabius Maximus*: who willingly forgoes his Patrimony, to preserue his Countries reputation: *Se enim Patrimony, quam patriam fidei inopem esse maluit. Paula* no lesse renowned, and in this more to be obserued, because a woman, whose sex implies a parsimony, releiuing the poore distressed *Romanes* (coupt vp in the walles of *Canne*) making her selfe poore, to adde power (by her bounty) to the afflicted.

Quintus Considius (of all most memorable) an Vsur- An Vsurer neuer found his rer and Bountifull, a blacke Swan was neuer rarer: the Pagan Vsurer (it seemes) had a conscience, which Countries our Christian Vsurer wants: for in that bloody, and in- friend. humane conspiracy of *Caryline*, second to none, our

Moderne Counterbuffe, our Powder-treason, excepted: he remitted all his Debtors, laying his Bills and Bands vpon one pile, making a Bone-fire with them: where I make no question, but the Vsurers continuall Customers, the Poet *Archias*, and his eccho the Actor *Roscius* had reason to sweare: *Quod nunquam ignem vidissent clariorem*: That they neuer saw a cleerer, or more comfortable fire in all their dayes: It may be *Considius* did this, because he saw the disability of his Debtors (for those Ciuill Commotions had much empouerished all Estates) and therefore in policy, once to expresse his bounty, thought it fittest to giue them that, which they were not able to giue. More worthy is the memory of *Quintius Flaminius*, who in an *Isthmian* triumph, in the presence of his Countries foe, the daring *Phillip* of *Macedon*, redeemed such as were *Phillips* Captiues at his owne charge: Worthy our obseruation it is, willing to answer so publique solemnity, with an vniuersall-concording harmony, making such free spectators, that were before in seruitude.

The modest Prince *Hiern* of *Syracusa*, who in meere compassion of the slaughter of the *Romanes*, at the Lake *Thrasimene*, sent to the afflicted remnant of that wofull Army, three hundred thousand Bushels of Wheate, two hundred of Barly, and two hundred and fourty pound weight of Gold to releiue their wants, and manifest his royall bounty. I may annex the memorable example of *Gillia* of *Agrigentum*, who was rich in Mines, but much more rich in minde, alwaies rather inclined to distribute then scrape: so as his house (and that not vnderferuedly) was called *Officina Munitificentie*, a Ware-house of Bounty, erecting monuments for publick vse, that the eies of the people might be delighted with so gratefull spectacles: Here were prepared sumptuous feasts, yeelding and ministring food, & all other necessities for the sustaining Nature, to all way-faring

An Vsurer
bountifull
against his
will.

Examples of
bounty
amongst the
Syracusans.

Planted is this
Citty *Agrigen-
tum*, on that
flowry Moun-
taine *Ayragis*.

way-faring men, bestowing dowers vpon Maids, and reliefe to the poore, ministring plenty of comfort (out of his royall Exchequer) to such as had sustained any detriment, or damage. To be brife, he kept open hospitality, receiuing five hundred *Celestian* Gentlemen at one time, by occasion of tempest driven vpon his coast, which he fed at his owne table; and at their departure royally adorned them with sumptuous Garments. To be short, thou wouldest not (saith our History) haue taken him for any mortall, for he was too liberall, but the very Bounties-bosome of propitious Fortune. Thou hast seene these examples of liberality, I will now vnrip thy owne casket, and see what worthy pictures thou hast lockt vp in it. I see many bagges of mould, but not one ragge of conscience: great Chests ram'd vp with inexorable barres, crammed with Auarice, Famine, and Oppression. *Lucifer* is thy Treasurer, and prouing a faithfull seruant: for he will not cheate thee for a world, lest he should loose his part of thee in the world to come. Thou committest to him the Keyes of thy Conscience; which opens and shuts vpon all occasions: He being one of thy Family, how canst thou chuse but be prosperous? Yet beleue me, (thy end will be poore and miserable) not one of those many Angels thou possessest, like a good Angell, will guard, or giue thee so much as the least taste of Comfort. I come not to instruct thee, like a Diuine, but to illustrate my Assertions by Historical Examples, which I haue here placed before thee, to deterre thee from their life, that thou mayest auoid their death.

Auarice, or (which is extended further) Mysery, was best exemplified in *Herman*; who to deceiue his owne friends, and deprive them of that which he made his god, at his death, made himselfe his owne Excecutor: This man would be loth to loose so pretious a friend, death must not part him and his riches. No que-

A Memorable
instance of
Hospitality.

Miserable
ends of misers.

tion but his opinion was, he might purchase himselfe a tabernacle of rest with his rust: and translated from the vale of earth, might erect himselfe a mansion of pure gold, for he carried the stuffe with him. I could here produce infinite other examples, which to auoid tediousnesse I omit, and returne to our Discourse.

The young
mans maze.

History may yeeld no lesse profite to the Prodigall, who makes himselfe the last of his name; who no sooner (yea oft-times sooner) then he hath shut his fathers eyes, opens his fathers Chest, and wipes away the remembrance of his Fathers death, with the euidence & broad seale of his fathers loue: he had need of some direction. There be many mazes for the yong man: I haue knowne many exposed to all delights, and (as it were) sold vnder the gage of prostitution, who by Historicall obseruations haue not onely reclaimed their former error, but grew singular mirrors of purity. No question, if *Caryline*, whose minde was euer subiected

Our predeces-
sors vertues
motiues of im-
itation

to illimited affections, had but perused the excellent relations of his noble predecessor, he had not beene onely able to extinguish that common and vniuersall combustion, which his aspiring spirit raised to consume his whole Countrey; but had beene memorable for his owne atchieuements: for the best of *Roman* Historians (that I may vse the words of the best commentator vpon *Crispius Salustius*) saw thus much into his disposition, that so long as he retired himselfe from the factionous and mutinous spirits, *Cethegus*, *Lentulus*, with others of that hatefull consort, none shewd him himselfe a more profitable member to the Commonweale, or more ready to endanger himselfe for her auaile; imploying his time in serious discourses; which not onely moderated his affections, but poised him to the equall ballance of a vertuous discourse: which afterwards perverted by the depraued suggestions of those Ruffins, reduced those faire beginnings to nothing, & him to a miserable death, & perpetual infamy.

*Quem propri-
tatis seruantissi-
mum, vocat
Gellius.*

The

The very same effect we see in all other vices (which would be well extenuated) if vicious mindes would apply themselves to these, and the like Discourses: we should haue our drunkards see into their owne shame, deblazoned by the *Epyrates*; our Epicures by the rauenous *Vitelly*, spending their fortunes in pampering their worst household seruant; our carnall Brothellists, by those impudent prostitutes in *Neroes* time, who were neuer weary of their shame, till their publicke filthinesse ingendred a loathing in the professors themselves: looke to these mens ends. Oh how long might I prosecute this argument without want of copious discourse! Here producing an *Heliogabalus*, generally hated for his insatiate lust, and least pittied in that ebbe of his frailty (his miserable death) when men vse most to be pittied, being attended at his funerals with military reproaches: Here goe wee to bury a Dogge of distempered lusts: there a wanton *Messalina*, rewarded with a death be seeming her. Here an aspiring *Sejanus*, shaken with an vnexpected end, and made miserable in his best fortunes, interred with dry eyes: For who will pittie the fall of Ambition? There an *Herostatus* (memorable for nothing but villany) purchasing by his fame, an infamous end. Here a bloudy *Perillus*, expert in the inuention of cruell proiects, punished with the torture of his owne inuention; There a flatering Parasite, who circumvents himselfe with his owne policie.

Such exemplary motiues be frequent in Histories, and able in themselves (if duly pondered) to enforce Nature from herselfe, and reduce man, primarily addicted to this or that vice, to a consideration of his owne estate, wisely fore-seeing his owne danger by others misery; wisely cautioning the yong man to leuell his affections at an other scope, then the depraued intentions of the time wherein he liueth; making difference betwixt sence and reason; the one common to Beasts

Histories best
discouers of
errors.

Instances of
famous delinquents.

History the
best touch-
stone to diju-
dicate twixt
what is good
and ill.

How to be
maisters ouer
our selues.

Beasts with men: the other a disynct propriety onely to man from beasts: For Reason, the directresse of our vnderstanding, the limiter of our affections within honest bounds, the Touch-stone to dijudicate what is good, from what is ill, the intellectuall Notion of the soule, should be euer the conductor of our fancies; which is best shewne, when (*Antomedon-like*) we can delineate Vertue in no better shadow, then the Tablet of our owne hearts; expressing our selues the best by that, which makes our selues the best, to wit, in prosecuting Vertue with an earnestnesse, that in the end we may become maisters of our selues, gouernours of our affections, and right Signiors ouer our in-disposed fancies.

But to come more neere thee in this second part of my diuision, we must distinguish of the seuerall fruits and effects of History, directed to peculiar ends: As first, art thou a loue, and desirest to complement with thy beloued? Thou art in a dangerous way, and if thou wisely select not such Histories, as may (like soueraignes) rather allay & moderate thy brain-sicke passion, then kindle the fire of thy sencelesse reason, be-lulled with mightly apparitiōs of thy beloued faire one, to what exorbitances shalt thou be made subiect? But I know the nature of thy sicknesse: thou art like one who hath taken poyson; and though drinke be mortall to him, yet he longeth out of all measure for it. There is no subiect so fitting thy humor, as amorous Sonnets, Historicall Relations, carolling out the discontents of vn-satisfied loue.

Leander swimming ouer *Hellespont*, to crop a blossom already cropped. *Achilles* retiring discontented for the losse of his *Briseis*, *Agamemnon* for his *Chryseis*: these are subiects fit for thy Loue, sicke fancie; whereas opposites to loue, (Morall Relations, instructing thee in a more equall & reasonable path) would better cure thy disease, and bring thee to an vnderstanding

Passions proceeding from
braine-sicke
louers, &c.

ding of thy selfe. Absence (we say) from our Mistresse, makes vs most forgetfull of her; and lest we thinke of her when we discourse of Arguments least concerning her; whilst reading Idle pamphlets, the very bane and canker of Youth, and Age too: for Age is as subiect to dotage, as Youth to fancy; putting vs in minde of our former distracting passions, crying: *Nec me minor urget amor*: with hard-hearted Mistresse, inconstant Dame, fickle in affection, inconstant in thy resolution, shedding as many teares as would drowne our Mistresse, if she were not so light, as she is able to beare herselfe aboue water. Alasse poore louer! and whereto so many fruitlesse wishes, so discomfortable laments, so discordant ecco's of redoubled sighes, *Aye me unhappy?* Thou knowest not how these reasonlesse perturbations make thee more lothed then loued, more intranced then fancied; and more beleagred with passions a-new, then to salue those passions wherewith thou wast tormented of old.

A Louers
phonefis.

Reade the continent life of *Zenocrates*, dedicated wholly to chastity; not a *Lais* (though neuer so motiue) can induce him to gage his reputation to a harlor. Reade me the noble disposition of *Scipio Affrican*, who scorn'd to make himselfe a slaue to his fancie, the royall minde of that potent *Alexander*, who would not captiue his affection to his Captiue: the vndestained resolution of the Matron *Antonia*, wife to *Drusus*; that chaste Tragedian *Sophocles*, who being demanded, whether he euer applied his minde to sensuall affections, replied; *Dij meliora*: Heauen forefend a strumpet should put on a Tragicke Buskin. These continent relations will reduce thy stragling motions to a more settled and retired harbour.

Look vpon the
History of An-
tony and Cleo-
patra.

Vid. Val. Max.
lib. 4. cap. 30.

But yet I must proceed further; Art thou ambitious, and hast both wings and will to flye? Thou art soaring with *Icarus*, and thy waxen wings (no question) must be dissolued with *Icarus*; he gaue a sea a

O

name;

name; but thou hast a sea in thine owne braine, thou art floating, and (*Camelion*-like) feedest vpon the aire of thy owne fancy: Thou art now for building a second *Pyramides* in the aire; and no doubt but thou wouldst perfect thy intentions, if death preuent thee not.

Thou art a vaine foole, thou seest many daily declining merits vnderferuing, raised to height aboue themselves: not a Senator, or sage Purple Father, but subjected to an vnderferuing censure: and what is the cause? Why, honour procureth censure; and yet thou art well, serued well, safely retired, not enuied, nor maligned by the opposites of greatnesse; and yet thou desirest (like another *Phaebus*) to shine in the eye of the Court, to shew thine owne admiration by a vaine flourish, commenting on thine owne perfections, which need some exposition: for they cannot demonstrate themselves. Alasle, how strangely art thou transported aboue thy selfe! not apprehending how the meanes of rising oft-times procure an vnexpected fall. Consider thy owne vnbridled desires, and seeke to repressse them, I pray thee do; and take this obseruance with thee: Neuer looke into, either Moderne Histories, or Antient, for the proiects, how they grounded the foundation of their plots; but aime at the end and euent of their designs, what issue they had: there thou shalt see a *Cesar* reigne long, and attaine the very height of his hopes; yet his continuance abridged, and his new-established Monarchy (in himselfe) quite ruinate in a stab. Here a *Sejanus* (who was *Ferox* *sceleris*) a great hunter after cruelty, become the last of his aspiring desires, and the sponge (as *Tacitus* obserueth) who being squised, only enriched his Emperours fortunes, and made himselfe miserable by his owne fall: for ambitious men, who leap to greatnesse, for the most part, hop without heads, and too late repent their madnesse.

The fall of
Parasities.

To run over every vice particularly, would require a Treatise ampler of themselves, than I have allotted my selfe. Proceed I must to my third branch, *The particular profite which redounds to every private state or family, from discourses of this nature.* I know that the naturall depravation of man is such, as that he fixeth his minde vpon that, which (for the most part) conferres least profite, and most delight: this is liuely exemplified euen in Historicall Discourses; where we shall see men (for the most part) rather addicted to fabulous Trauels, the survey of strange and neuer-heard of Ilands, prodigious fights, Monsters, Chymera's, and meere imaginary fancies, then to such narrations as might minister instruction and benefite to every particular Reader. Some we see delighted with the strange and incredible miracles of *Mandeuill*; others with the victorious combats of our *Benis of South-hampton*: others, more conuersant with the tragicke Histories of our time (prodigies in part meereley inuented.) And last of all (which in my iudgement is worst of all) others with the phantasticke writings of some supposed Knights, (*Don Quixotte* transformed into a Knight with the *Golden Pestle*), with many other fruitlesse inuentions, moulded onely for delight without profite. These Histories I altogether exclude my *Oeconomy*, or priuate family; I haue culd out more beneficiall Discourses for youth to employ themselves withall; producing a subiect from the pure Cabbin of Truth: not from the braine of euery Quackesaluer, that runs out his inuentions by selling lyes at grosse-sale.

Third Branch.
Particular
profite drawne
from History
to particular
persons.

What fabulous Histories
more suffered
then approoued

To expresse our *Latine* Authors I need not, so much is our Countrey benefited by Translators, as the Neat-heard in this Houell may discourse as well of *Cornelius Tacitus* (if he know his mothers tongue) as our best *Latimist*. In my opinion no Argument better for instruction then that Authour: and if I should dwell vpon one, I had rather insist vpon his phrases (though

*Vid. in vit.
Neron.*

*Aul. Gel. in
Noct. Attic.*

seemingly perplexed) then any other *Roman* Authour, how perspicuous focuer.

Tranquillus writes true, but he vnrips the immodesties of the time with too long discourse vpon euery particular vice. Nothing (saith *Quintillian*) can be esteemed more perfect, then the elegancy and breuity of *Salustys* speech (*Presertim apud vacuas & cruditas aures*) and I assent to his opinion; the singularity of his phrase was (which may seeme strange) without affectation: so *Aulus Gellius* (a very *Aristarchus* for the search of Antiquities) testifieth of him. Neither was *Fabius* afraid to entitle him, *The chief of the Roman Historians*, as *Thucydides* the Prince of the *Grecians*. Yet in these Histories there is an exactnesse of vnderstanding required; and more do their writings conduce to state-affaires, then priuate and domesticke employment.

*Iosephus com-
mended.*

*Circumstances
in the Iewish
warre giue an
exceller beauty
to the Dis-
course.*

*Vespasian is
said to haue
his Tents
there first pitched
where
our Sauour
was taken,*

I will retire my selfe to such as may yeeld the reader no little profit by consideration had to the iudgments of God; modestly mixing morall instructions with a sweet variety of diuine discourse: a matter which may seeme directly opposite to my first intention, but is not so; for these Histories which I meane to produce, are so grounded vpon infallible truths, as in that respect they may seeme to merite a morall diuine Title. *Iosephus* works I especially entertaine into my Family, as best describers of the iudgments of God, expressers, to the life, of an obdurate and stiffe-necked generation. Here to behold the incomparable beauty of that glorious Temple (the type of the Cœlestial Temple) founded by that wisest of men, & that peace of Princes, *Salomon*, defaced, and that Citty which was once called, *The Citty of the great King*, demolished, and laid leuell with the ground. Then to direct our eye to the wonderfull iudgments of God in raising ciuil discords, and mutinies amongst the *Iewes* themselues, the greatest means of their subuersion, the main predictions of their
ruine,

ruine and vtter destruction, before these warres came vpon them, yet their impieties not a whit lessened, their arme of sinne shortned, or remorse of conscience excited: no refuge to the Religious, but defence to the wicked in euery place of the Citty ministred: Then surueigh the pollution of that Sacred Temple, where Altars were once erected, Peace-offering sacrificed, and the prayers of the holy consecrated to God; there nought but effusion of bloud, slaughters among themselves (an occurrent remarkeable) committing no lesse Massacres vpon themselves, in the ceasing of warre, then the *Romanes* did in the heate of warre: Being wholly exposed to tyrannicall Factions in the Citty; to expose themselves to *Romane* seruitude more easily. These examples of Gods Iustice, are worthy our obseruation, to admonish vs of our peculiar duties, carefull how we offend, serious in the administration of Iustice: For how should we think he will spare the Wilde Vine, that hath thus dealt with his owne Naturall Vine? When he hath delt thus with the Greene Tree, what will he do with the Dry Tree? That Vine was planted with his owne Hand, watered with the dew of his especiallest fauours from heauen, dressed and pruned, yet behold the wilde Boare hath rooted it vp: *Et seges est ubi Troia fuit*: The truth of that History is so vndoubted, as besides his owne concordance in relating, there is none that euer made question of the truth and verity thereof, composing what he wrote, not by report of others, who speake (for most part) as they are affected, but by the approbation of his owne eyes, the best outward directresses to inward knowledge. To this Noble Historian (for he was Nobly descended) I may adde those excellent *Greeke* Writers, worthy and memorable: as *Nicephorus, Evagoras, Socrates, &c.* For their Diuine examples plentifull, the successe of the Christians amidst the tyrannies of the cruellest Emperours wonderfull: the

In Montem Oligarum castra metans, &c.

The iudgment of God in that History most remarkeable.

Diuine Histories.

Insolency pun-
ished.

An excellent
example.
Punishment
alluding to the
condition of
the fact.

Blasphemy
punished.

diuerse sorts of torments by those Tyrants inuented, pittifull; and the dismall and terrible end of those Bloud-suckers, fearefull. Heere thou shalt see an *Herod* transported about himselfe, with the acclamation of his people: *Not the voyce of Man, but of God:* And presently behold his pompe conuerted into loathsomnesse, his precedent ioy, to a subsequent pen-siuenesse, and the excellency of admiration to a suddaine amazednesse; he that seemed before a God, and no man, is now by God made the miserablest of man, forlorne and dejected: Nay, if we would obserue the whole current of their Histories, we shall see in them that God euer vsed to recompence the offendour with a punishment of the like nature: *Nicephorus* reports, how *Herodias* daughter hauing begged the head of *Iohn Baptist*, chanced on a time to go ouer a maine River, frozen ouer with Ice, where the Ice presently parting receiued her, and meeting againe cut off her head, a true and euident testimony of Gods iudgement.

The like of that Blasphemous wretch *Julian*, a foule mouth'd detractor from the glory of God: who on a time mocked a Christian for talking reuerently of the Bowels of *CHRIST'S* Compassions: but what end came of this miserable Atheist: His bowels fell out of his belly being thrust through with a Iaueling, confessing the power of God with a regreate, saying: *Vicisti ô Galilee, &c.* yet vouchsafing to bestow no better name on him, then *Galilean*, a fearefull end of a most prophane Blasphemer.

The like of *Dioclesian* that cruell Emperour (and a great persecutor of the Christians) who, whilst he reigned seemed little or nothing to feare the Diuine Power of heauen, yet the History records, that Feare was the greatest occasion of his death, no, that he died by a voluntarry feare, very iealous of the Aire, least it should peirce his Braine.

These

These examples extracted from infallible grounds, may seeme the iudicious vnderstanding of the Grauest, and fittest for Priuate Families, where order is best attained by examples: We vse most to be moued, when we see the end of such a man, to caution vs; who hauing led his life securely, concludes the period of his daies as miserably: And some haue I knowne euen of the discreetest and most vertuous parents, who to deter their children from Drunkenesse, vsed (like as the *Epirotes* did with their children) to hang the picture of a Hog wallowing in a filthy puddle, with this Inscription on it:

*Nunc Ebrinus astat ———
Neq; sacra sumpsisse suam formam:*

*Drunkard, if thou wouldst see this forme of thine,
Come heere and see't depicted in a Swine.*

The lasciuious and sensuall worldling, deciphered with this character: *Myrrha* hanging in a chaine of gold about her father *Cyneras* bed, with this *Impress.*

Hinc amor ut tenuit suspendet.

The miserable wretch that makes his gold his God, best expressed by *Menedemus*, with his Spade, deluing and digging for life, with this Mott:

Sic mihi diuitias Famuliq; parti.

Trewest deciphering of all vices, proceeding from the exemplary euents of delinquents, committing what they like, and at last feeling what they like not: The best gouernment in priuate, proceeds from Histories, and the serious reading thereof: the vertuous Matron squaring her course, by that modestest of *Romane* Dames *Lucretia*, making her (*colum her thorum*) her Distaffe, her best companion in her bed, when her husband was absent: No virious minde can depraue her, she is fighting at home with her owne passions,

*Vid. Lud. vinem
de educ. virgin.
1. lib.*

An vsuall
meanes of re-
claiming drun-
kards from
their bestiall
filthinesse.

Euery vice
briefly deci-
phered.

Oeconomicall
Histories, tea-
ching priuate
families how to
be disposed.

sions, whilst *Colatine* her husband, fights in the field against his Countries enemy: But you shall see *Lentulus* and *Aruns*, their wiues rioting, and reuelling, in their husbands absence.

Historians:
most profita-
ble to the
Common-
weale.

If our Historians, now a daies, would employ their Lampes and Oile in the deliuey of profitable History, such as might rather tend to the cherishing of the vn-ripped blossomes of vertue, then the nipping of them: How happy members were they, yea: that I may vse *Salusts* words, though they retired themselues from publicke affaires, yet; *Maius commodum ex eo otio, quam ex aliorum negotijs Reipub: venturum*: Yet such haue beene the depraued humours of former times, that the best Obseruors and Relators, haue purchased little, saue enuy, for their Labours: No, the very chiefest Historians haue opposed themselues one against another.

Enmity a-
mongst Histo-
rians them-
selues.

Titus Livius was so violent against poore *Salust* (as *Seneca* obserueth) as he objected that certaine things, Transcribed by *Salust* out of *Thucydides*, though elegantly applyed, yet by him depraued and corrupted; which *Aurelius Fuscus* also, noteth to be done, as it were, of set purpose by *Salust*, to derogate from the excellency of *Thucydides* Writings: A meere detraction to such a worthy Authour: But what workes meriting emulation, haue not euer had enuy for their attendants. I conceiue the reason to proceed from that of *Hesiod*, who inferreth in Professions, none to be more apt to enuy one another, then such as be of one Trade: *Figulus figulum odit*: True, for where either singularity is required, or hope of gaine, there enuy is euer shooting her impoisoned Arrowes: And (for the most part) enuy raigneth there most, where our labours deserue most: The low Mushrome is seldome touched by the violence of any Tempest, but the peering Cedar is euer exposed to all vehemencies. For the particuler vse of Histories, and their suite, I haue gathered

Hesiod 1. lib.

gathered these Obseruances, extracted from a iudicious Writer: Expert he was in all Histori-
cally Relations, as his apt similitudes more fully demonstrate:
what they are I haue heere set downe, and as con-
tractedly (as I could imagine) for the benefite of eue-
ry vnderstanding Reader.

If History comprehend in it any certaine docu-
ments for the instruction of mans life, I suppose it ex-
pedient for all men; as well to select and make vse of
it, as to rush violently into such most plentiful and
fruitfull fields of History, where all exemplary
grounds are in ample sort propounded. For what
can be more pleasant, or more profitable, then in the
Theatre of mans life; so, to be made wary and wise by
other mens harmes (and that without harme) as to sit
in safety, and yet to be instructed in all parts without
ieopardy: chusing out examples of all kind, which
thou maist apply vnto thy owne peculiar vse, vpon all
occasions: And whereas History, is conuersant of-
times in the secretest counsels, importing the weigh-
tiest affaires of the greatest Persons: we that are men
do with greatest appetite couet them, as likewise to be
interrested in their euent, because it is impossible
(through the shortnesse of mans life) otherwise to
abridge the successions of times, by the limit of our
forgetfull memory: or to see the prosperous fortunes,
successes, and ends of Empires, or manifestly to con-
ceiue the causes of euils, either priuate or publique;
or in euery hard and difficult assay, to haue a president
before our eyes, of such things as were tryed before
vs, or which were in hazard before they were attempt-
ed by vs: And that I may speake all in one word; to
iudge of things present, by things past, which is the
property of a wise man, and discretely to fore-see of
what is to come by all succeeding euent. But it be-
commeth vs, to come so much the better furnished,
by how much our History is with all fruits better
P
fraught,

A compendi-
ous discourse
of the generall
profite of Hi-
story.

fraught and replenished: And whereas there is the very same difficulty in iudging rightly, as well of our owne, as anothers life; there is none that can duely (how piercing-ei'd soeuer) iudge of anothers life, that hath not measured his owne: of both sides it is to be implied, that not onely a maine difficulty is heere placed, but also before we be to this History addressed, it is required necessarily, that we be not onely endued with a certaine Ciuill Wisdome and Moderation, but also to haue our liues grounded on a settled intention vnlesse we will be miserably, and that perpetually, deluded with the vaine illusions of this life.

An apt similitude.

For euen as it fares in a most sumptuous and royall Banquet, replenished with all sorts of dainties, one thing seemes delightfull to one which is distastfull to another, few things are liked of all, euery one being best pleased with his owne, though all dishes be alike to the Glutton: And as euery one's appetite is, so is he affected; yet there is a meane (which Nature hath ordained) and a certaine kind of nourishment, which in it selfe is meereely simple and vncorrupted, and best agreeing with our bodies: From which, whosoever departeth so, as he crammeth himselfe aboue the bounds or determination of Nature, will finde more inconueniency then profite in it: So in this diuersity of mans life, though there be a thousand formes, and a thousand purposes, and as euery one is resolved in minde and iudgement, so he iudgeth of his owne and anothers life: yet there is one onely path of vertue, which whosoever keepeth and obserueth wisely, he onely maketh vse of his life really. Others, as in a doubtfull supper, when they inuite themselues to all pleasures, can neither find out in themselues or others what might deserue imitation, or whereto they might make recourse: But if there be any thing giuen to man by Nature, which is in his power to vse well

well or ill, it behoueth him to vse great circumspection in the vse thereof: But what is he I pray thee, that will vse more exact consideration in all his words and works (by the direct line of vertue) then in the vse of such meates as are set before him? And who thinks not himselfe sufficiently instructed herein? In which how wonderfully are men deceiued? Supposing that Discourse to be History, which teacheth the Reader, ministring to him matter of learning (yet so) as a Banquet ministrerh vse and appetite to euery one as he is affected.

This is the reason that we see some so delighted with the sweetnesse of reading, as obeying their owne pleasure, they loose the inestimable fruits thereof. Such haue no other scope in all Histories, then with which our Generous Musitions, vse to passe time away, vpon their Instruments, employed in reading onely, to spend their weary houres, which be presently encountred with more wearisomenesse: For *there is no pleasure in it, which hath no reference to Vertue*, the glittering object of glory and ambition exciteth others, and that which shewes a flexibility of minde in all other things, vainely transports them to euery braue and eminent image, forgetfull how glorious and remarkable examples are produced by Writers; not onely to follow vertue, and contemne honour offered vs; but if a Competitor were admitted vs to countermaund the authority of our honour, to endure him with patience; yet, though none but fooles will purpose to aspire to such merited excellence, without the like meriting vertue: We see many men, by the very reading of excellent things, to taste in themselues a certaine kind of excellency, arrogating much to themselues, and resembling those Tragedians, who imitate the State of such persons they represented, after they haue put off their Habits.

Nulla voluptas est que non respicit virtutem.

There be also (but of these there be but a few)

*Qui stupet in ti-
tulis & imagi-
nibus.*

whom new, and vnacustomed things do delight (men of vulgar apprehension) who hearing the State of Emperors, for the most part, more esteeme the Purple then the Man, the Picture then the Work: So effectually a force, doth History exercise, and imprint in the minde of the Reader.

Now it is the scope, and draught of all Histories to excite mans sloth, and to arme him against all dangers; and whereas the force of examples (then which nothing can be imagined more powerfull to perswade) tend especially to that end; it commeth to passe that by the security of men (who thinke other mens harmes little or nothing to concerne them) such things (as in themselues are memorable and worthy obseruation) be read and heard with a deafe and carelesse care.

To brieve, there be some also (which one would hardly thinke) offend in a more seuer, and critticke kind of reading: As if things should not be writ as they were done, but as they ought to haue bene done. Wherefore, partly by this curiosity, partly by that security (the very surfet of confused and rash reading) it commeth to passe (as in a body pestred with corrupt humors) that a certaine *κακία*, or ill disposition of iudgement and opinion, which ought especially to be sound and sincere in the course of our life, and a *νυσθησις* or bad temperature, conuerting all food into ill humours, vseth to be contracted in vs: And as meate auaieth such as be distempered nothing, so no profite at all by these meanes is ministred to our reading.

I suppose thou seest how the very same reason is in reading History, & disposing the course of thy life: but this is certainly the greatest difficulty (to wit) the perversenes of our iudgmēt, which is the specialist cause, that we are not moued with examples as we ought, but what way as our minds is inclined and affected

most

most: and this difficulty is no lesse then the other: forasmuch as writers so describe things done, as they do not onely carry fauour, but follow their owne appetites (like some Builders) euer interposing their owne peculiar iudgements, (of their owne accord) praising some things, (though not praise-worthy;) and whatsoeuer liketh them, they imagine it worthy approbation: which (surely) if they did simply, it were easie to consent or dissent vnto them. But euen as Cookes (for the most part) do more respect their Masters palate then his profite: Euen so an Historian (I could wish the most did not so) applies himselfe to the appetite of the Reader. We are oft-times therfore deluded by these two meanes, our owne Iudgement, and the preiudice of the Author, not laying things open and naked, as they were done.

Artificium beneuolentiae colligenda habentes.

Gulam sepius quam commodum Heri spectant.

An Historian is the best interpreter of Acts atchieued; whose iudgement, if it chance to be corrupt, it commeth to passe, as when Wine (of it selfe neat and generous) taketh either some wast of the Caske, or is corrupted by some other distast, which either proceeds from an imposture, or folly great & intollerable. We may see in one onely example, the iudgement of the writers: The prophane Historian ascribeth the euents of serious and weighty affaires, to the counsell and industry of men; al-be-it he hath sufficiently tried how fowly those men were deceiued in the euents. Hence it is that men be drawne to great folly; that they, whose knowledge was scarce sufficient for the consideration of things subiected before their eyes; and whose force and strength not much exceeded little Wormes, should by one small successe arrogate the gouernment of the whole world vnto them. But a good Historian teacheth thus: *Things (saith he) are purposed by Man, but disposed, and moderated by God;* whereby he riddeth the scrupulous reader both of folly and superstition (a mischiefe no lesse then the other;) and in all other pro-

prieties good Historians (whose studies are onely consecrated to holinesse) ought not to be ignorant of the Agent and Instrument wherein they differ, and what be their severall effects: the one mouing, and the other moued. But especially I admonish thee to this end; that whereas I obserue many Authors of that kinde, who for their exceeding force of innumerable examples, deserue to be read; I could wish that the Nouice-reader discusse with himselfe as circumspectly and seriously as he can by proposing to himselfe both the fruits which might redound, & the dangers which might occurre him in his reading: For to one that runneth ouer all Histories cursorily, or who rashly and vnadvisedly spends his time without any exact obseruance, of priuate or publicke duties, it commeth to passe as to Countrey Clownes, who in sacking of a neighbour Citty, take spoile of some *Apothecaries* shop well furnished with all receits; where, prouoked with the sweetnesse of some iunkets or spices, being the first that came to their hands, and imagining the rest to be of the same sort, they swallow, sup vp, deuoure, and gormandize all before them; whereby presently some are taken with a strange disease, others with a phrensie, most are bereft of life; none but strangely distempered, which occasions laughter through all the Army: *For as Mans life (so History the Image of Mans life) hath her commodities and discommodities: for the Government of Mans life consisteth onely in the vse of his life.*

In these Collections, as in a most cleare mirror, may our yong Gallant see into his errors: he shall be of necessity forced to distaste himselfe, till he haue relinquished his mid-night reuels, surceased from his licentious meetings, and reduced his disconsorting passions vnto a calme & retired harbour; here the publicke Magistrate shall be able to dispose of himselfe, and Office deputed vnto him; seeing matters
worthy

worthy imitation, and precepts worthy the Gravest and Ripest Consideration: one to Instruct, others to Correct, and all to make perfect this whole module of Man.

The Philosophers Axiome is: *Omne quod non ens est, malum est.* And worse then no being, (have they) who measure out their lives without a due proportion drawne from others, and applied to themselves. Instruction is the light of Being, the directresse of Living, and the best Schoole-mistresse that disciplines vs dying: States publicke are managed by her, Offices private admistred by her, and the wisest men have desired to possesse her. No Beauty more permanent, Gemme more eminent, or Treasure more excellent; It beautifies it selfe, and no *Phydias* could euer portray any picture so well as it portrayes it selfe. And what instruction better then that which comes from History, where the true Image of our life is delineated, Vertue in her best colours expressed, and Vice (without either shadow or pretence) laid open and naked. The Prodigall reades, and sees himselfe represented in another person, he sees the miserable end of others, which (vnlesse he will fall with open eyes) must needs caution himselfe: he sees haire-brain'd courses, leaue both patrimony and reputation behinde them: *Pene-lopes* Woers, euer woing, neuer winning. The miserable wretch, that pincheth himselfe to enrich his vnthankfull posterity, may see the fruit of gathering perdition to himselfe, and oft-times occasion of ruine and speedy desolation to his surseitting heire. Here the braue Souldier seeth his owne fame; acts duly and fully expressed: not a famous exploite (deseruing memory) must be silenced, but the very name of the Agent, (to excite others the more) must be recorded. Here the effeminate Milke-sop, that fights best vnder his Ladies flagge, first man that will come to a lasciuious Banket, but last that will come to a pitched field: he

Instruction
the light of
vnderstanding

Histories mir-
rors for all
states.

Histories must
not partialize.

(I say) must shew himselfe, though small to his credit: yea, *Alcybiades* (though otherwise well deserving of his Countrey) must be set out in his ignominious death, as well as his memorable life; giuing vp the Ghost in the lappe of his Concubine *Tymandra*.

Absolute Histories will not admit of the least concealment; but representing euery Act, Person, and Euent, vse to illustrate what is worth insisting vpon, omitting (or at least cursorily passing ouer) more fruitlesse subiects: and how delightfull may it seeme to euery iudicious man, when in reading of Ancient Records, he conferres the stratagems of warre then vsed, with the present obseruance of this time: sees (and seeing) notes the sundry dispositions of men, how noble in themselues, and how generally esteemed inuincible, by a sudden conuersion laid low, beneath the stirrop of Fortune, and made a spectacle of Fate. Then to obserue states, better gouerned in their decline then in their height; and farre more able in power, when in the eye of the world least powerfull. The *Romans*, when they had attained the very height of felicity, that all Gouvernements were their Tributaries, then they began to stoope most vnder their burden; and pressed with their owne grandeur, seemed to imitate the *Phoenix*, who weary of her selfe, desired to haue her ashes renewed, but her selfe extinguished. What ambitious Tyrants proud of their owne strength, and secure of diuine power, are laid flat in the height of their expectancies: so as where they planted the foundation of their hopes, there they were most defeated, to expresse the providence, & all-working Maiesty of God, who disposeth of all gouernments, pulling down the tyrannicall Empires, and setting wise and discreet Princes in their place; and no motiue (of prophane writings) more effectuell then Histories, to draw vs to a consideration of our selues, and the Maiesty of God, whose excellencie beautifies this vniuerse, teaching vs

Rome in her
decay compared to the
Phoenix.

A Christian
consideration
of the power
and Maiesty
of God.

to admire, and (in our admiration) to tremble and feare, having recourse to the incomprehensible iudgements, and secret counsels of the Almighty.

Euery priuate Family may draine hence vnspeake-
 able profit, obseruing the diuers casualties, and muta-
 bilities subiect to euery one that is interess'd especial-
 ly in matters of state; preferring their owne priuate,
 and free life, before popular admiration, so intangled
 with continuall incertainties. Here may the poore
 Husband-man, at his leasure, receiue tidings from
 forraigne Courts: here may he learne what difference
 there is betwixt the Coulter and the Scepter, the
 Share and the Shield. Here may the Marchants Wife,
 pittie her poore Husband, tossed with so many aduerse
 windes, inuironed with so sundry dangers, and exposed
 to so miserable aduentures, she cannot chuse but play
 true at home, that hath a husband so faithfull abroad,
 who endangers himselfe to make her secure: Why
 should any come into his hazard, that like a *Tenis-ball*
 casts himselfe into euery hazard. Here the wife of the
 valiant Souldier may see what difficulties her distressed
 husband is exposed vnto, heat, cold, watching, hunger,
 thirst, al inconueniences, to propagate the glory of his
 Country, & purchase himself a name eternally memo-
 rable. His poore family hath reason to poure out their
 prayers for his deliuerance, and thankfully ascribe all
 glory to the power of heauen for his safe returne. To
 be brieft, what particular estate not engaged to Rela-
 tions of this nature? The Mariner seeth his dangers; &
 seeing them, obserueth the influence of the starres, and
 planets, the *Orion* and the *Pleiades*; yet in all these ob-
 seruances, he gathers there is a Power aboue, whom
 the sea and windes obey: to him therefore, as (the ex-
 pertest Pilote) he flies for succour, finding no harbour
 more secure, no repose more safe. The Souldier sees
 into the Discipline of Armes; and (by History) apprehends

Profit deriued
 from Histories
 to priuate Fa-
 milies.]

*Merces dome-
 stica in coniugio
 longinqua in na-
 uigio sita est.*

The descripti-
 on of a Mari-
 ners danger.

The Souldiers
 discipline by
 Histories.

hends how a small handful of men haue oft-times conquered an Army, to the iudgement of man inuincible: he sees into it, and admires the wonderfull power of God, who worketh oft-times directly against all meanes, to teach vs thus much: That his power is not limited to meanes; but can effect (without the least instruments) what in his sacred Synode he hath ordained. Here the Marchant seeth into the riches of the whole Earth, how it pleaseth God to subiect all things to the seruice of man, to the end man might onely reserue himselfe for the seruice of God: he obserues the exceeding fauours of Heauen shewne vpon Earth, and he collects hence, that those ioyes, those comforts & exceeding treasures which he keepeth for the Elect in Heauen, must needs be great aboue all comparison.

Sit tanta solatia in die lacrymarum, quanta conferet in die nuptiarum? These considerations must of necessity moue him to play the good Merchant, who finding one gem of price, will sell all and buy it. Euery priuate household is a little kingdome within it selfe, and needs instructions (though not soe consequently serious) as the greatest palace, and royallest Empire: order must be obserued in the one, as well as in the other, a Principality in both, and a subiection to both.

What fitter for the housholder to traine his children, seruants, and attendants in (next Diuine writ) then the reading of profitable Storics, such as excite to vertue, and stirre vp their mindes to the vndertaking of some thing worthy a resolved spirit. I know the base minded Groome hearing the prosperous successe of *Lucius Quintus*, who was chosen one of the *Patricij* from his plow stilt, and afterwards by his valour and magnanimity, reserueth the name to this day, of *Triumphalis Agricola*: a poore Husband-man sitting in his Chaire of Triumph, will desire by all meanes to imitate so notable a president; scorning to rip vp the bo-

All Arts may be reduced to noble attempts and condigne fortunes by their owne professions.

some

some of the earth, when he may purchase himselfe more fame by the deblazing his honour vpon earth. The home-spun Sheeheard hearing the renowned Acts of *Romulus*, fed and brought vp among Sheeheardes: and of *Cyrus*, who bare himselfe a Prince among Sheeheardes, will cast away skrippe and sheepe-crooke, and behaue himselfe a worthy successor in their profession. The Gardiner hath an Emperour of his profession to imitate, and an honest one too, as his name implies, to wit, *Probus*. The Wood-man, or Forrester, a *Pompilius*. The Diuiner, a *Zoroastres*, and the Philosopher, an *Antonius*. But many haue we, that we may better imitate then Princes: as their state was eminent, so were their natures depraued. Wee shall read that many of them were as good Law-breakers, as Law-makers; and the greatest vices appeared least, (though most approued) in greatest men. They had euer vertuous pretences to shadow vice: sin became clothed in Tissue. We shall see impunity of offence to be a great supportresse of them, presuming still on the kings mercy, & squaring their course to his discipline: for subiects loue to imitate their Prince, either in vice or vertue: But more are there inclined to the worst then the best, making this conclusiō, through long & inueterate custom of sin: which *Medea* with that cunning & quaint discourse seemed to compasse, with this subtile preparation, laying this grand-hold of proceeding: *Fructus est scelerum tibi nullum sceleris putare*: A Position of *Machiavel*: Wherein euery iudicious Reader may gather the admirable and inscrutable wisdom of God, frustrating their deuices, anihilating their purposes, neuer bringing their designs to effect: yea, which is more worthy our obseruation, making there the most fooles, where they thought themselues to be most wise: For their pollicies either in gouerning, or establishing Empires,

Royall Errors.

Machinels Position.

How farre short haue their purposes euer come to effects. Examples I could produce many of this nature, as well Diuine as Morall.

How safe thought *Cyrus* himselfe established in his new Translated Monarchy, when behold his security ends as miserably, as his beginnings had a flourish of seeming happinesse: Vnfortunate he was to be depriued of his hoped-for Greatnesse, by a Sex so weakely effeminate: Soucing that head (which was Head to a powerfull Gouvernement) in a Tunnell of blood, with this bitter inuection: *Satia te sanguine quem diu sitiisti, cuiusq; insatiabilis semper fuisti.*

Iust. 1. lib.

Ipse enim gladio sponte sua euaginato in femore grauitur vulneratus, occubuit, Ibid.

The like of his successour *Cambyfes*, who hoping to plant himselfe in a royall Throne by blood, miserably ended his owne life by his owne blood. An excellent and notable example of a sacrilegious and bloud-thirsty-Prince, who sought to establish himselfe by indirect meanes, (to wit) by the murther of his owne naturall brother *Mergis*. I insist longer vpon examples because I haue oft-times found that sentence of *Demosthenes* to bee most true: *Πάντες ἀδελφοποιοὶ ἱστέον ἀποδείξαι καὶ ἑμῶν καὶ μάλιστα τοῦ ἀδελφοῦ.*

Examples best
motiues to pi-
ety, confirmed
by the Orator
Demosth.

These examples being best motiues vnto piety, and indeed more forcible, in that we haue two occasions in exemplary precedents of imitation; the one to caution vs not to do this or that, least we fall into the like punishment, being attended on by the like meanes: The other (like a sweete lenitiue) inducing vs by reasons drawne from profit, which we conceiue may redound any way by the like examples, which the Poet seemes to illustrate when he saith: *Exemplo alterum qui sapit ille sapit.*

The greatest benefite in priuate, I imagine to be drawne likewise, from the right and exact vse of History: which particular good I haue ranked in the second place, and that is this: *In priuate to behold the sun-*

dry

dry dispositions of Princes and people: Reasons whereof cannot be giuen, but onely from the temperature of the Region wherein they liue: Which reasons drawne from coniecturall grounds are oftentimes deceiued in themselves; as in disposing or ordering of States to the square of wisdom.

This benefite I haue gathered, and placed in the rereward: Last obseruances (I know) take greatest impression, and none more needfull then this: when we shall haue commerce with any people, then to call to mind their disposition, least we incurre a greater mischief through our ignorance. Strangely iealous are some Nations, they haue *Aleons* eyes, perchance his eares: We must shew our selues modestly bashfull toward such; euery lasciuious looke is as good as a comment for such men, taking our eye to be the directresse of our heart: Others more prodigall of their wiues reputation, seeme respectlesse of their shame, or the hostage of honour, so they may encrease their estate, and raise their fortunes out of honours ruines. Other people we know to be of a surly, proud, and intractable nature, liuing more by their owne will (making it their Law) then the square of Reason. Others seemingly humble, more dangerous farre then the other; vnder pretences religiously honest, masking Treacherous and Disloyall Proiects: Neuer lesse your friend, then when seeming most so: He hath a fleering looke, smooth face, sleeke tongue; can obserue times, and for priuate aduantage (like a second *Simon*) vnbo- some himselfe vnto you: There be no windowes in his heart, therefore beleue him not; if by the transparency of thy eye thou couldst see into that rotten sepulchre of his sugred-poisoned heart, thou wouldst admire so faire and beautifull an out-side, to haue so loathsome & hideous an inside: Better charactred thou canst not haue him then by History, it is the best

Noli obscurare faciem, qualis es talis appare. Basilus.

Historicall re-
lations, occasi-
ons of pub-
lique experi-
ments.

image of thy life, and can best set out in their owne
natiue colours such deformed Images. Thy whole
life wrapt vp in experiments either at home or abroad,
cannot teach thee so much, as one yeares serious dis-
course in History will teach thee in one yeare.

LVCID.

Scriptis aspiret meis, qui fanet votis!

FINIS.

